



1992

New Development in the Context of a 19th Century Neighborhood: A Design for a Day Care Center in Maskeret Moshe, Jerusalem

Michal Firestone
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New Development in the Context of a 19th Century Neighborhood: A Design for a Day Care Center in Maskeret Moshe, Jerusalem

Abstract

This thesis was a combination of theoretical work and a design project. The first, presented here, sets forth my ideas on proper implementation of historic preservation as a planning tool. It includes an outline of my preservation philosophy, and a set of design guidelines developed for Maskeret Moshe - a 19th century neighborhood in Jerusalem. The second part, which was submitted separately, consisted of a design for a new day care center in Maskeret Moshe. The design built upon and implemented the theoretical part of my thesis.

Disciplines

Historic Preservation and Conservation

Comments

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**NEW DEVELOPMENT IN THE CONTEXT OF A 19TH CENTURY
NEIGHBORHOOD**

A Design for a Day Care Center in Maskeret Moshe, Jerusalem.

Michal Firestone

A Thesis

in

The Graduate Program in Historic Preservation

**Presented to the faculties of the University of Pennsylvania in Partial Fulfillment of
the Requirements for the Degree of**

MASTER OF SCIENCE

1992

David Hollenberg, Historic Preservation, Advisor

William Braham, Architecture, Advisor

**David G. De Long, Professor of Architecture
Graduate Group Chairman**

ABSTRACT

Michal Firestone

Graduation date: 1992

NEW DEVELOPMENT IN THE CONTEXT OF A 19TH CENTURY NEIGHBORHOOD

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INTRODUCTION

Maskeret Moshe, located in the new city of Jerusalem, was founded in 1882. The neighborhood experienced several waves of construction and development until the 1930's, when the British, who ruled Palestine at the time, designated it part of an overcrowded and congested area, a category that targeted the area for demolition and prohibited any new construction in it. Such designation should be, by definition, a temporary measure to manage an area until demolition makes room for new construction and, therefore, for a new designation. In this case, however, no demolition took place, and the designation remained valid for almost 60 years. As a result, the neighborhood did not experience development pressures and most of its historic fabric was retained. Ironically, the designation that called for the demolition of the neighborhood in fact preserved it.

Today Maskeret Moshe lies within the central district of Jerusalem and, like many other neighborhoods in that district, suffers from physical and economic decay. The municipality, in an effort to revitalize the district, prepared physical plans for its development through an amendment to the Jerusalem Outline Plan. The new amendment, which is to govern any future development of Maskeret Moshe, relates to historic preservation in that it utilizes preservation-related design guidelines as a planning tool for the rehabilitation of the neighborhood.

My thesis included two parts. The first, presented here, sets forth my ideas on proper implementation of historic preservation as a planning tool. It includes an outline of my preservation philosophy, and a set of design guidelines developed for the neighborhood. The second part, which was submitted separately, consisted of a design for a new day care center in Maskeret Moshe. The design built upon and implemented the theoretical part of my thesis. This paper also includes (and is in part based upon)

documentation of Maskeret Moshe which I had previously prepared not in connection with this thesis.

I wish to acknowledge the valuable contribution of Professors David Hollenberg and William Braham, who have guided and assisted me in the course of preparing this thesis.

PART I'

I. JERUSALEM - HISTORIC BACKGROUND

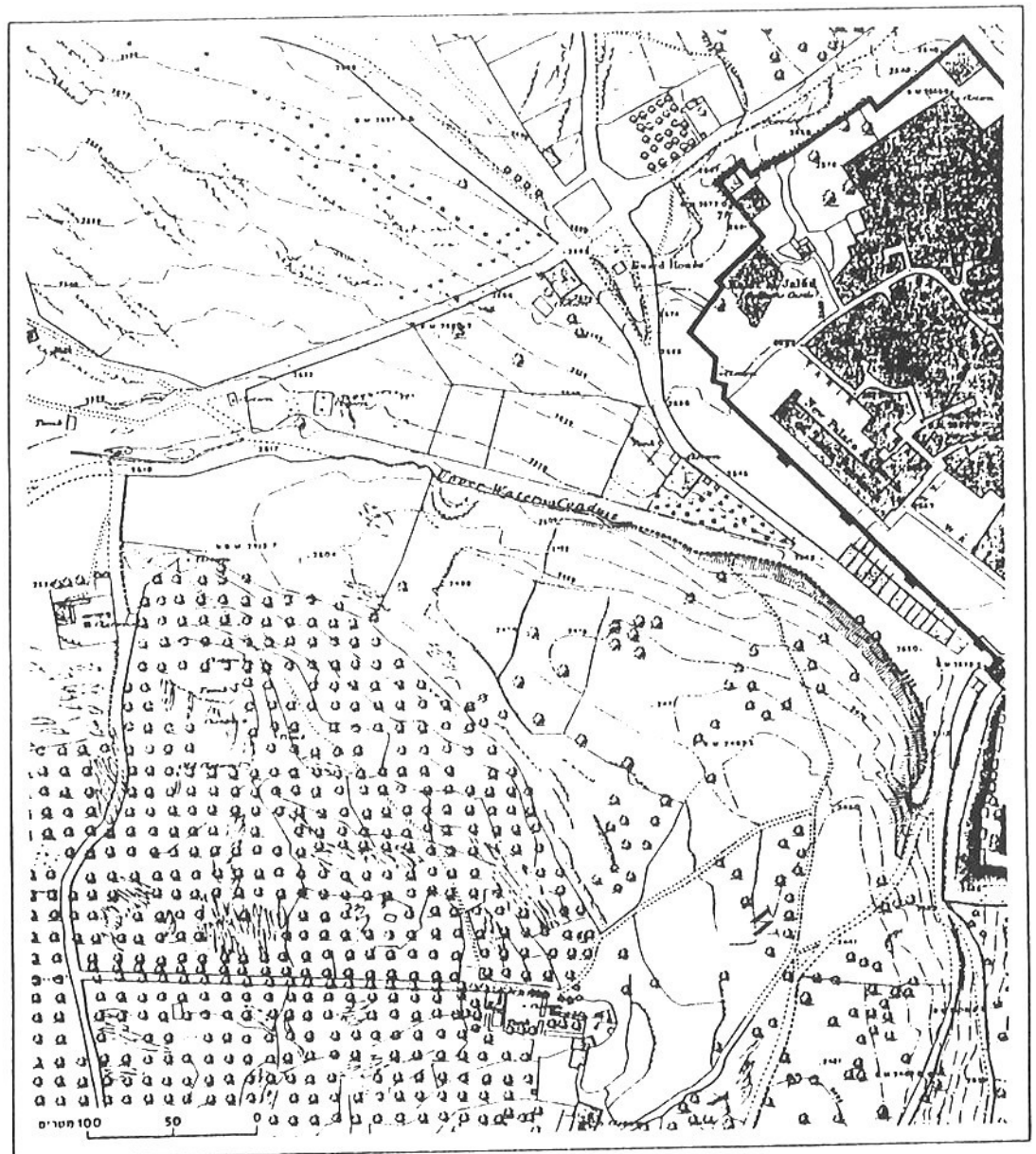
I.1. General

Nineteenth century Jerusalem was not economically viable, and drew its stature from its cultural and religious prominence. Its population could not sustain itself without tourism and without financial help from abroad. Before 1869, when the Turks paved a road from Jerusalem to Jaffa, travel to Jerusalem was difficult and unsafe and the only means of transportation to and from the city were convoys of camels, donkeys and horses that were able to climb the mountain paths. The 40 mile voyage from the port of Jaffa to Jerusalem was not safe. It lasted 24 hours, of which 12 to 14 hours were actual travel time. The trip from Europe to Palestine could take as long as a few months, as it did for the family of the British Council, whose journey in the 1840's from London to Jerusalem lasted 62 days. After the road had been paved in 1869, it was possible to travel to Jerusalem by wagons and the voyage from Jaffa lasted only fourteen hours (including rest stops). Although safety was not greatly improved until almost the end of the century, the road made the trip easier and increased the traffic to Jerusalem. In 1892 the Turks built the rail road line to Jerusalem and travel from Jaffa to Jerusalem lasted only four hours.

The old city of Jerusalem was (as it still is today) surrounded by a wall and generally divided into four quarters: the Jewish quarter in the south-east, Armenian quarter in the south-west, Christian quarter in the north-west, and Muslim quarter in the north-east. The city was secluded (see Figure 1) and surrounded by countryside ruled by robbers. The wall offered protection, and its gates were closed at dusk until the end of the 19th century. Security considerations prompted the Turks to prohibit any construction

* Chapters I and II are based on a separate paper, "Maskeret Moshe: Documentation and Initial Design Guidelines," previously submitted by the author.

Figure 1
Map of the area west of Jaffa Gate 1864-5
 Ordinance Survey of Jerusalem 1864-5 (Ben-Arie, 116)



within 2,500 ama (app. 1,700 meters) of the city wall and deterred the population from residing outside the wall. By the second half of the 19th century, however, the Turks ceased to strictly enforce this regulation, and an increasing population pressure (compounded by a limited and poor housing stock, lack of drinking water, an all but non-existent sewage system and prevailing diseases), triggered an exodus from the old city and the development of what is now the new city of Jerusalem. The physical development of the new city in the 19th century determined the form the city assumed in future decades and its layout today. Thus, the 19th century marked the beginning of a new era in the development of the city of Jerusalem.

I.2. Development of West Jerusalem

The Ottoman authorities did not initiate nor plan the development of the new city of Jerusalem and their intervention in construction was limited to a licensing process that was employed for tax rather than design purposes.¹ The initiative for construction outside the wall was therefore left to a variety of entities, including foreign governments, religious institutions and private bodies. Jews, Christians and Muslims took part in the development of the new city, but their actions differed in scale and character. Construction in the new city required capital, and while Christian and Jews had European financial backing, the Muslims had none (the Christians received financial aid from governments and churches in Europe, and the Jews from Jewish communities there).

¹ However, the Ottoman rule affected the physical form of the city in a round-about way: under Ottoman law only masonry structures could be taxed and, as a result, the authorities required that all permanent structures in Jerusalem be constructed of stone. This regulation was later adopted by the British authorities (Britain ruled Palestine between the years 1917-1947) and the Israelis. Today, buildings are faced with rather than constructed of stone. Still, the use of "modern" materials such as concrete, metal and glass is limited.

The Christians were the first to build outside the wall. Christian governments and churches, which wanted to strengthen their hold in the holy city and to offer housing for pilgrims, had the financial resources to purchase wide strips of land. Among the European governments that were involved in the development of the new city were the Austrian, Italian, Spanish and Russian governments, while most missionary activity was British and German. Both governments and churches chose to acquire land in the vicinity of the old city and of the holy places outside the city wall, and initiated institutional construction that consisted of educational, religious, and welfare structures. Some Christians built private homes and neighborhoods in the new city, but such construction was usually a private enterprise. By the end of the 1860's, Jews took the lead in the development of the new city, largely because of bad physical conditions in the Jewish quarter, where most residents did not own their houses, and where the population constantly grew.

Most Jewish construction before the end of the 1880's was residential in character. Some residential structures were built as a private enterprise, but most of the construction effort was communal in terms of financing and organization. Financing came from Jewish organizations within the old city or from companies formed by individuals who collectively invested in the construction effort. Such organizations and companies purchased land and commissioned the construction of whole neighborhoods at a time. These were often isolated, were designed as self-sufficient social and physical units, and contained, in addition to the residential units, public amenities such as synagogues and public baths. Land that was topographically suitable for communal development was available mainly west and north-west of the old city, and it was there that most new Jewish neighborhoods were constructed.

The Muslims were the last to join the development of the new city. This can be attributed to two factors: a bearable population density in the Muslim quarter of the old city, and a lack of financial backing from abroad. The Muslim quarter was not overcrowded and most Muslims either owned their houses or rented them for a low price from the Muslim ²"Wakuf." Also, Muslim pilgrims came from the vicinity of Jerusalem and did not need accommodations for extended periods as did the Christian pilgrims. Development outside the old city was therefore not a necessity for the Muslim community. Rather, without financial backing from outside sources, it was a luxury. As a result, Muslim construction outside the city wall was a private enterprise of rich families that wanted to improve their standard of living and to demonstrate their wealth. These families built their houses in the north, close to the Muslim quarter and to the Mosques on Temple Mount. Neighborhoods later developed around these family houses, but the Muslim population outside the old city remained small relative to that in the old city (about 15%-20%). Muslim construction outside the city wall remained purely residential throughout the century, and the residents used the public structures within the old city.

These development patterns are still evident today. The Jewish concentration west of the old city later developed into Israeli West Jerusalem, whereas the Muslim neighborhood north of the old city became part of Arabic East Jerusalem. Christian institutions and land are still randomly distributed in the vicinity of the old city, but the few Christian neighborhoods south of the old city are now inhabited by Jews.

By 1882 the population of the new city was almost as large as that in the old one, and by 1917 slightly larger. By the end of the Ottoman era (1917), the area of the new city was four times as large as that of the old one, and began to assume a greater role in urban

² "Wakuf" is the Arabic term for "Trust". The Muslim "Wakuf" was a religious Trust.

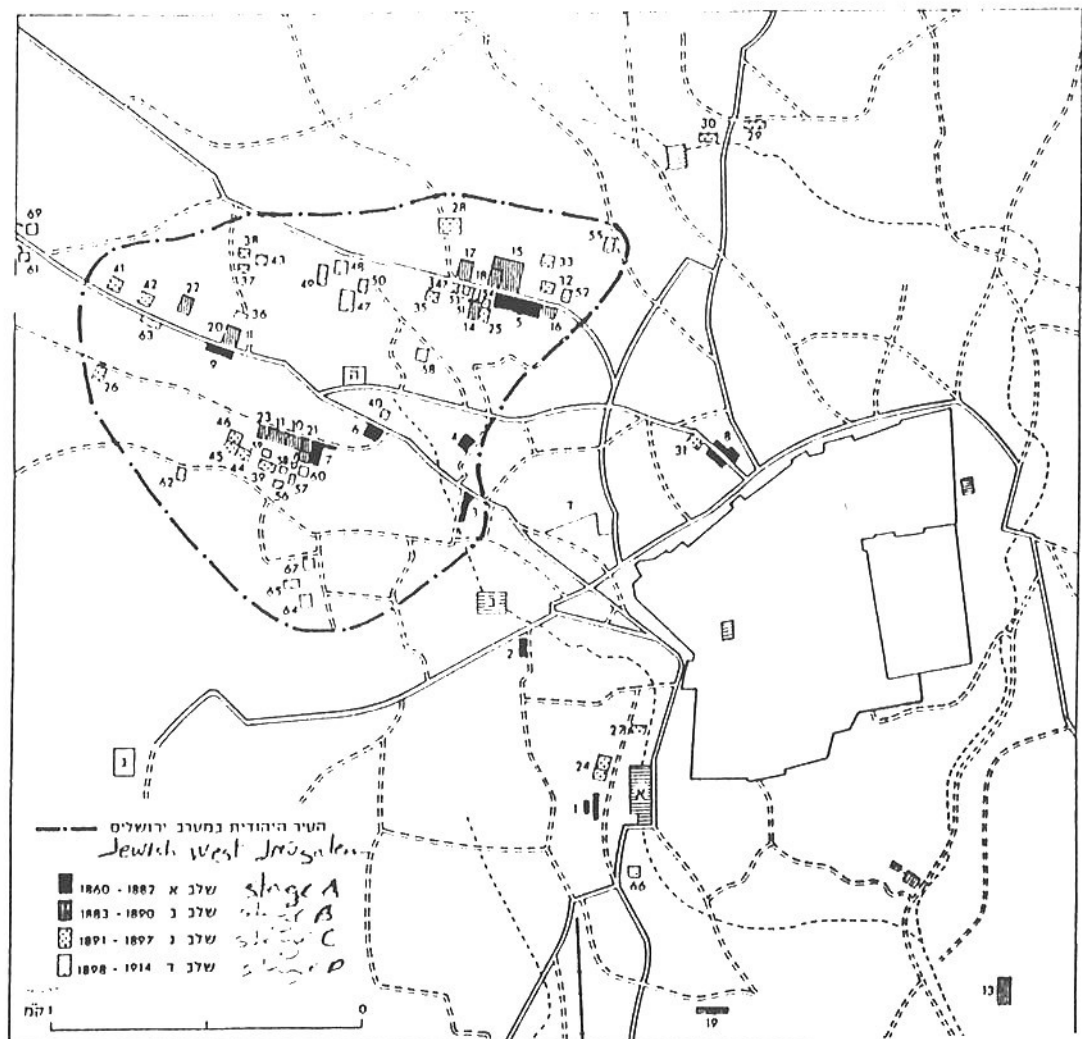
life. Ultimately, public and government institutes as well as most of the wealthy and educated population left the old city and moved to the new one.

I.3. Jewish Neighborhoods

Sixty-nine Jewish neighborhoods were built outside the city wall between the years 1860-1916. The Jews considered this construction effort not only a means to alleviate harsh living conditions in the old city, but also as a means to glorify Jerusalem and save it from decay. During these years, the construction effort halted only twice, and only because of financial difficulties. Nine neighborhoods were built outside the wall between 1860 and the beginning of the Turkish-Russian war in 1877. The war damaged the Turkish economy, devaluated Turkish currency, and isolated the Jews in Palestine from their financial support sources in Europe. The consequent adverse economic implications were coupled with a drought and famine and brought the first stop to Jewish construction in the new city. Construction of new neighborhoods began once again in 1882, and thirty seven neighborhoods were built between then and 1897. The rapid expansion of construction inflated land and building costs. At some point, supply exceeded demand and the market collapsed, resulting in a second halt in construction, between the years 1897-1906. Thereafter, between 1906-1910, twenty-three new neighborhoods were constructed.

From the beginning, most Jewish neighborhoods were built in the area west of the old city. Land in that area was available and not too expensive, and it offered convenient topographical conditions. These neighborhoods developed along two axes, one west of Jaffa Gate, along the road to Jaffa, and the other to the north-west (see Figure 2). The expansion of existing neighborhoods continued, as new neighborhoods were being built and some old ones deserted because they were inconveniently located. Most new neighborhoods in the 1880's and 1890's were constructed in the proximity of existing ones

Figure 2
Stages of Departure from the old city
 (Maskeret Moshe is listed as no. 10)
 (Ben-Arie, 321)



and, in time, two Jewish centers formed: one along Jaffa road, and the other in the north west around Me'a She'arim.³ The two centers further expanded until they became one in early 20th century.

By 1881, 2,000 of the 17,000 Jews who lived in Jerusalem resided in the new city. The numbers increased to 6,500 of 25,000 in 1890, 16,000 of 34,000 in 1897 and 29,000 of 45,000 in 1914. By then, the Jews constituted 85% of the general population in the new city. However, the old city remained the center of public Jewish life well into the end of the 19th century, when the Jewish institutions finally moved to the new city.

I.3.a. Social and Financial Structure

Most Jewish residents of Jerusalem devoted their lives to prayers and biblical studies and lived off contributions from Jews abroad.⁴ Most were poor (the contributions only provided basic livelihood) and could not individually afford the high cost of construction in the new city. Instead, Jewish construction there took a communal form: groups were formed, and pooled their resources to construct whole neighborhoods at a time. Because the social structure of the Jewish community in the old city was highly fragmented and consisted of ethnic groups, each having its own tradition and a lifestyle, the groups that formed to build or occupy new neighborhoods (those, as mentioned above, functioned as self-sufficient social units) echoed the ethnic division of the community in the old city. As

³ Me'a She'arim was the fifth Jewish neighborhood outside the walls, and the biggest of all.

⁴ The Jews considered the contributions a payment they well deserved because their living, studying and praying in Jerusalem served under Jewish tradition to benefit the entire body of the People of Israel. These contributions were called "distribution money" and were distributed to each family to provide for livelihood.

most new neighborhoods mirrored the trend for segregation, the development of the new city not only mirrored an existing social structure, but strengthened it.

The construction of a new neighborhood took one of three organizational forms:

1. A cooperative - in which a group of people formed a company and raised enough money to purchase the land and initiate the construction. Construction was gradual, a few houses at a time, and sometimes lasted several years. All members continued to make monthly or annual payments to the cooperative, thus enabling it to continue construction until all the houses were completed. Occupancy was determined by lottery, and those who won got to occupy the buildings as they were completed. Final ownership was established only when the construction of all the units was completed.
2. A philanthropic endeavor - in which an individual or a group donated money to build a neighborhood for the poor. Residents of the neighborhood did not pay rent and could only reside there for a limited number of years.
3. A commercial endeavor - an economic venture in which a person or group purchased land, constructed a neighborhood and only then sold the houses to individuals.

I.3.b. Physical Structure

Jewish neighborhoods in the new city were more spacious, and the houses and apartments were larger than those in the old city; but in general, the massing and physical structure of the Jewish neighborhoods in the new city was reminiscent of the architecture of the old one. As in the old city, construction was dense and greenery scarce. The houses were small, typically of one or two rooms. They were grouped together and created an independent social and physical unit, where public activity took place within designated public spaces. Similar to the Old City, construction material was stone, and in early

construction elements such as arches and domed roofs were used. The houses were constructed of double faced stone walls with rubble filling. The walls were about one meter thick and were plastered on the inside. In later construction, flat ceilings, exterior porches and square openings were introduced. Each neighborhood had public areas that were used for the construction of roads, public buildings, public cisterns, etc. A few of the new neighborhoods were a conglomerate of private houses that developed gradually without a central initiative or plan. In most cases, however, land was purchased for the whole neighborhood, a plan was determined, and the neighborhood was laid out in an organized manner. The most important public amenities (i.e. the synagogue, public bath, cisterns and oven) were designed within the framework of each of these neighborhoods and usually built during the first stages of construction.

The physical layout of these neighborhoods can be generally divided into four categories.

1. The courtyard layout - where row-houses were built around a courtyard, forming a wall along the public street and facing the courtyard. Often, public buildings and amenities were constructed in the central courtyard. This was the most popular layout of Jewish neighborhoods during the 19th century.
2. The linear layout - where row-houses were built in rows (which were sometimes parallel) and all faced the same direction.
3. The random layout - where freestanding houses were situated on lots that were divided, not when the land was purchased, but as additional residents moved into the neighborhood. The houses were divided by alleys.
4. The grid layout - where land was divided by a street grid into lots, and where each lot contained a freestanding house with a garden. This layout was first introduced in the 1890's.

The new Christian and Muslim neighborhoods were of lower density, and consisted of large free standing houses with gardens. The quality of construction and workmanship in the Christian and Muslim neighborhoods was higher than that in the Jewish neighborhoods.

II. MASKERET MOSHE - DOCUMENTATION

II.1. Conception

Maskeret Moshe, a cooperative neighborhood, was the first neighborhood to be established during the second wave of construction of Jewish neighborhoods outside the Old City wall (see Figure 2). The circumstances which led to the establishment of the neighborhood tie it to the Mishkenot Israel cooperative and neighborhood and to the Montefiore Testimonial Fund.

The Mishkenot Israel cooperative was established in 1875 by its 130 members. The cooperative purchased some 31,360 square amas⁵ of land and intended to construct 140 houses on the lot.⁶ According to Y. Katz,⁷ this particular plot of land was chosen because it proved advantageous in three respects: it was situated on a ridge (thus providing the new neighborhood with fresh air and security), lay in the proximity of two transportation routes (south of Jaffa road and along Dir Yassin road), and was close to an existing Jewish neighborhood (Even Israel). Construction commenced in 1876,⁸ but the cooperative soon ran into financial difficulties and only 44 of the planned 140 houses were erected. The neighborhood was originally planned in a courtyard layout. Later the plan was modified to accommodate the smaller number of houses and in 1881, when construction ceased, the houses formed a linear layout and only occupied part of the lot.⁹

⁵ About 17,878 square meters (at 0.57 square meters per square ama).

⁶ Ben Arie, 160.

⁷ Katz, Ohel Moshe, 11-12.

⁸ Ben Arie, 160.

⁹ Katz, Ohel Moshe, 13.

The remainder of the land was purchased by the Montefiore Testimonial Fund.

The Montefiore Fund was constituted in 1874 by the Board of Deputies of the Jewish Communities following the decision of Sir Moses Montefiore¹⁰ to retire from his position as president of the Board. 10,682 British pounds were collected and, following the wishes of Sir Montefiore, the Executive Committee generally decided to expend the funds in the "purchase of ground in the Holy Land, and in the building of houses there, in establishing a loan fund, and in aiding the able-bodied inhabitants in agricultural and trading pursuits."¹¹ As this was more a declaration of intentions than a detailed plan, the Board employed Rabbi Y.M. Pinnes to research the needs of the Jewish settlement in Palestine and to determine and recommend the particulars. One of his recommendations was one to advance Jewish settlement in Jerusalem by supporting the Me'a She'arim and Mishkenot Israel cooperatives.

Consequently, in 1880, Pinnes, acting as the representative of the Fund, apparently purchased two plots of land, each of about 20,000 square amas. One was the yet unbuilt land of the Mishkenot Israel cooperative, and the other a plot immediately west of it. Pinnes purchased the first lot from the Mishkenot Israel cooperative and the second from one Musa Imran. The now combined tracts of land lay immediately west of the Mishkenot Israel neighborhood.¹²

¹⁰ A British Jew who was active in the development of the Jewish settlement in Palestine.

¹¹ Memorandum, A153/127/6. See Appendix 5.

¹² Katz, Ohel Moshe, 13. See also, Contract, Appendix 3.

Pinnes intended the Fund to give the land to the Mishkenot Israel cooperative together with a 5,200 pounds loan for the construction of 160 houses. When his plans were made public, they were objected to by the Safardic congregation¹³ in Jerusalem.¹⁴ Joseph Krieger, who was secretary to the Turkish Pesha and one of the leaders of the Safardic community, wrote a commentary in the local Hachavazelet newspaper,¹⁵ in which he expressed concern over the fact that not only was the money from the Fund channeled to a private cooperation, but also that the members of the group were all of the Ashkenazi congregation¹⁶ and already property owners. Krieger claimed that the money from the Fund should be used for the construction of houses for the poor and needy, and not for the Mishkenot Israel members who either owned houses or were in the process of building ones.

The Safardic community demanded half of the land and half of the loan money and, as a result, two cooperatives were formed and two neighborhoods constructed. The Ashkenazi Mishkenot Israel cooperative, whose members included such prominent Figures as Hayim Aharon Valero, Yehoshua Yellin, David Yellin, Yoseph Rivlin, Nissim Bachar and Yoel Moshe Salomon, changed its name to "Maskeret Moshe" and established a neighborhood on the eastern half of the lot (that which was originally owned by the Mishkenot Israel cooperative). The Safardic community formed the Ohel Moshe

¹³ The Safaradic congregation was defined by its tradition, which was based on the Jewish tradition in Spain prior to 1492 ("Sfarad" means "Spain" in Hebrew).

¹⁴ Katz, Ohel Moshe, 14.

¹⁵ Hachavazelet, 16 Cheshvan 5,641: 27-29.

¹⁶ The Ashkenazi congregation was defined by its tradition, which was based on the Jewish tradition in Eastern Europe ("Ashkenaz" in Hebrew refers to the geographic area of Eastern Europe).

cooperative and established its neighborhood on the western half of the land¹⁷ (see Figure 6). Separate contracts were signed in 1882 between the representatives of the Fund and those of the two cooperatives, which outlined the conditions for the construction of the two neighborhoods.

The contract between the representatives of the Fund and those of the Mishkenot Israel cooperative was signed on 18.1.1882.¹⁸ It described the land as "a piece of ground of the area of 19601-1/2 Turkish square pica which is situated outside Jerusalem towards the Jaffa Road and bound on the North by a Country Road leading to the Village of Der Jassin and separating the said piece of ground from one belonging to Mr. Valero Banker of Jerusalem and from other lands belonging to Abdirrahman Ilkhaldi and others and on the other sides by the Road which separates it from the property of Messrs. Benech Salente & Co. [Ohel Moshe]." It thereafter went on to specify the scope and duration of the construction, the financial terms of the loan and, finally, the terms for the final transfer of ownership.

II.2. Regulations

According to Y. Katz,¹⁹ once a cooperative was established, its first act was to devise regulations which formed a legally binding contract between the cooperative and its members. Apparently, this was a common measure taken by the founders of the cooperatives, trusts and commercial corporations that established Jewish neighborhoods in

¹⁷ Regulations, 2.

¹⁸ See Appendix 3.

¹⁹ Katz, "Central Characteristics," 109.

various cities in Palestine. Ruth Kark writes in her book Neighborhoods in Jerusalem,²⁰ that about 80 such regulations books are known, and that it is possible that more existed. Regulations books of the various neighborhoods varied in length but dealt with similar issues. As a result, new books were influenced by existing ones and at times copied them. The regulations usually outlined the rights and obligations of the members, the physical form and development of the neighborhood, a social code, public amenities, managing procedures, and financing.²¹

The regulations of the Maskeret Moshe cooperative consist of 2 parts:²² the first, pages 3 to 6, is a Hebrew translation of the 1882 contract between the Fund and the cooperative. The second part contains a set of regulations that is similar to that of the Mishkenot Israel cooperative.²³ Section 11 of the regulations specified that the name of the cooperative be changed from Mishkenot Israel to Maskeret Moshe (which literally means a commemoration to Moses (Montefiore)).

II.3. Financing

Maskeret Moshe was unique in that it was one of the first two cooperative neighborhoods (the other was Ohel Moshe) that were financed through a substantial loan. As mentioned above, the loan was provided by the Montefiore Testimonial Fund. Payments made on the loan by the Maskeret Moshe and Ohel Moshe cooperatives were later used by the Fund to finance the construction of more neighborhoods. Details of the financial terms of the loan,

²⁰ Kark, 45.

²¹ Kark, 32-4.

²² A copy of the regulations may be found in Kluger, 52-4.

²³ A copy of the regulations may be found in Kark, 50-1.

as applied to the whole cooperative as well as to its members, are outlined in the contract and the regulations book.

According to the contract, the construction cost was estimated at 4,920 pounds and was to be shared by the cooperative, which was to pay 1,820 pounds, and the Fund, which was to pay 3,100 pounds. The 3,100 pounds were provided by the Fund as a long term loan without interest, and consisted of 2,600 pounds in cash and the equivalent of 500 pounds in land. The payments of both the Fund and the cooperative were to "be made in proportion as the proposed Works [were] carried out...." Assuming that construction would last 3 years, the Fund was to pay 1,000 pounds against 300 pounds by the cooperative during the first year, 1,000 pounds against 500 pounds during the second year and 600 pounds against 500 pounds during the third year. The cooperative was to pay the balance of 520 pounds in two equal installments during the fourth and fifth year and begin payment of the loan as of the sixth year.

The 3,100 pound loan was to be paid in ten installments of 310 pounds each, and the last payment was scheduled for 1897. Payments were to be made through Nathan Hamburger,²⁴ a prominent banker in Jerusalem. Ownership of the land remained with the four board members of the Montefiore Fund, and the deeds were to be transferred to the individual owners only after the full loan was paid. The members, as a group, were to lose their ownership rights if any of them defaulted on the loan, and were thus held responsible for the payment of the entire loan, not only their share of it.

The regulations book further outlines the financial obligations of each member. According to the first regulation, each member was allotted a loan of 32,10 pounds and was to pay 22,10 pounds for the construction. Combined, the 55 pounds were to finance

²⁴ Hamburger, 66.

the construction of each house. Assuming that the price of land was not included in these calculations (since 2,600 pounds divided by 80 lots equal the sum allotted to each member), the cost of each lot was about 6,5 pounds (500 pounds - the price of the land - divided by the same 80 lots), and the total cost of land plus house was about 61,5 pounds. Accordingly, to the actual financing offered by the Fund consisted of about 38,15 pounds or 63% of the total cost.

The second regulation stated that during the first 5 years rent payments would be used to finance the construction of the public structures. The third regulation stated that payments to the Fund would begin in the sixth year, on the first month of each year, and would last ten years.

There is evidence that the detailing of the financial terms as applied to individuals were somewhat different from those outlined in the regulation book. Two of the sources for such discrepancies are Yehoshua Yellin's description of the financial terms of the loan,²⁵ and the Maskeret Moshe Accounting Book. Yehoshua Yellin was one of the founding members of the Maskeret Moshe cooperative, and in his book, Memoirs of a Son of Jerusalem,²⁶ he gives two versions of the financing of the neighborhood. In the first, outlined in page 164, he writes that each member had to advance the price of the land (three Grush/ sq. Ama) plus that of one-third the construction cost. In page 169 he says that each lot cost 15 napoleons, that the cost of construction (not including the land) was 120 napoleons, and that the Fund allotted each of the members only 50 napoleons (or 41% or the construction cost).

25 Yellin, Y., 164-5.

26 Yellin, Y., 164, 169.

An examination of the Accounting Book shows that the houses were financed to about half their cost, but it is not clear if the price quoted for each house includes the cost of the land. The book also makes evident that the price of both lots and houses varied.

Yehoshua Yellin further claimed that the financial burden was considerable, that members had to be wealthy to afford the yearly payments, and that neighborhoods built in the 90's offered better financial terms. This may explain the partial turnover in residents and the mortgaging of some or the whole of the individual lots as were reflected in the Accounting Book during the years 1885-1891. It may also explain why the loan was not repaid in 1897. Indeed, there are records of a meeting in 1896 where the members discussed the problems that the cooperative encountered in collecting the payments and constituted a committee to collect the delayed payments in an effort to prevent the members who paid from losing ownership of their houses.

In 1901 David Yellin, then the representative of the Fund in Maskeret Moshe, finally posted a notice in Hachavazelet asking the members of Maskeret Moshe to gather the documents necessary for the transfer of deeds.²⁷ The loan was probably paid before 1902-3, as it was then that the public property was dedicated by the four representatives of the Fund as a "Wakuf"²⁸

It is possible however, that there were some complications in the transfer of the deeds of the residential property. Myzel mentions a 1901 lecture,²⁹ given in England by David Yellin, where Yellin explained that under Ottoman law British citizens could not own the property in Maskeret Moshe, and that the whole neighborhood had to be

²⁷ Hachavazelet, 18 Elul 5,661: 293.

²⁸ See Appendix 4.

²⁹ Myzel, 69.

dedicated as a "Wakuf." It is not within the scope of this paper to determine whether individual ownership had indeed been established in 1901. However, it should be stated that the residential property in Maskeret Moshe is considered private property and not a trust under current land ownership documentation.

II.4. Management

The regulations determined that a board will be elected to supervise the maintenance of the neighborhood, manage its financial affairs, enforce the regulations and solve disputes. The regulations also gave the board the power to refuse the use of any public facility within the neighborhood, including a share of the water, to any member who did not comply with the social code of the neighborhood or defaulted on loan payments.³⁰ In the case of individual property, the board had the power to approve the selling, mortgaging or renting of property³¹ as well as any proposed construction work.³²

It appears that the board numbered five members, but it is hard to determine with respect to the period before 1904 how often the board was elected, who elected it and who could be elected to it. In 1904 an election form was circulated among the residents of Maskeret Moshe, which stated that the board will henceforth be elected once a year and would consist of five members, three of whom were to be property owners, and two of whom were to be tenants. The form also stated that women could elect but not be elected to the board. 1919 and 1930 election forms further required that board members be at

30 Regulations of Maskeret Moshe, sixth regulation.

31 Ibid., third regulation.

32 Ibid., eighth regulation.

least 25 years old.³³

II.5. Construction (1882-1885), and Expansion (1885-1930's)

The "ground-breaking" of Maskeret Moshe took place on July 13, 1882 in the presence of the British Council.³⁴ Typically, a cooperative would commission an architect to plan the physical layout of the neighborhood and supervise the construction.³⁵ The identity of the architect of Maskeret Moshe is not known, but it appears that the chief inspector of construction was Ya'akov Mann.³⁶ Construction took about two years, and in 1885 Hazvi (another local newspaper)³⁷ reported that the construction of Maskeret Moshe had been completed and that the neighborhood consisted of 83 houses, two of which served as a synagogue, and one that served as a biblical school. According to the newspaper, and in accordance with the original plan set forth in the contract, the houses were arranged around a rectangular courtyard which offered space for the planting of trees and flowers. Sir Montefiore died seventeen days after construction had been completed. Thirty days after his death, a memorial stone commemorating him was installed above the main gate of the neighborhood.³⁸

³³ The various election leaflets are located in the Central Zionist Archives file A153/127/22 and in the Jerusalem Municipal Archives.

³⁴ Myzel, 63.

³⁵ Five architects planned most of the Jewish neighborhoods in Jerusalem: Schick, Farangia, Ben Zion Gini, Paska and Sarafin (Kark, 12).

³⁶ Who later constructed houses in Yemin Moshe, and both Lemel School and Sha'arei Zedek Hospital (Kroyanker, 25).

³⁷ Hazvi, 7 Elul 5,645:1.

According to the regulations that outlined the process by which ownership of the individual lots was determined, a lottery had to be carried out each year throughout the construction phase to determine who was to inhabit the newly finished houses. The tenants could not own the houses they had been assigned until construction of the whole neighborhood was completed. At that stage, the members had to determine whether they wanted to maintain ownership as dictated by the initial lottery, or have a new lottery. Any construction by the temporary residents (and all residents of the neighborhood prior to its completion were considered temporary) was prohibited.³⁹

New construction began as soon as the final ownership was determined (most likely in 1885). Physical evidence suggests, however, that the scope of this construction was limited until 1892 when the neighborhood experienced a surge of development.⁴⁰ By the end of the century the number of units in the neighborhood increased by approximately 75% to about 130 units.⁴¹ By 1918 there were 141 households in Maskeret Moshe, thus putting the neighborhood in the upper 33% of Jewish neighborhoods in Jerusalem in terms of number of households.⁴²

38 Hazvi, 24 Elul 5,645:1.

39 Regulations of Maskeret Moshe, fourth regulation.

40 See section II.6. Physical Analysis. Note that Ben-Arie was wrong in assuming that by the end of the 80"s there were at least 100 families in the neighborhood.

41 Luntz in 1897 and Myzel in 1901 estimated the number of units (or households) in the neighborhood at 130 and 128, respectively (Ben-Arie, 211).

42 In 1918 there were 71 Jewish neighborhoods in Jerusalem. Forty four neighborhoods numbered less than 100 households, 16 neighborhoods numbered between 100 and 200 households and 11 neighborhoods numbered more than 200 households. Me'a She'arim, the largest neighborhood, numbered 1700 households (A/153/127/22). A list of data describing the number of households in Maskeret Moshe is set forth in Appendix 2.

II.5.a. Public Property and Structures

The first reference to public property and structures in Maskeret Moshe was made in the contract between the cooperative and the Fund.⁴³ The contract, and later the regulations, specified the allotment of 1/8 of the total area of the neighborhood for the construction of such public structures as a synagogue, water cisterns and a public bath. In essence, these amenities were to cater to the religious, utilitarian and recreational needs of the residents.

Indeed, in 1902, when the Montefiore Fund transferred its ownership of public property to a trust, the transfer document⁴⁴ described the property as including a synagogue, oven, two water cisterns and two pieces of ground (totaling 3,550 sq. piques).

The religious center of the neighborhood was established during the first phase of construction and initially included the synagogue and a "Beth-Midrashc."⁴⁵ These were constructed as early as 1885-6 and occupied lot no. 21.⁴⁶ Around 1888-9, a donation enabled the construction of a religious school next to the synagogue, on lot no. 22.⁴⁷ The complex exists to date, but the school functions as a synagogue now.

43 File A153/127 in the Central Zionist Archives.

44 File A153/127/22 in the Central Zionist Archives.

45 A Talmudic study center for adults.

46 Myzel, 67 and Hamagid, 21 Syvan 5,745: 88.

47 Accounting book and Hachavazelet, 21 Iyar 5,748: 194.

The utilitarian amenities of Maskeret Moshe consisted of an oven, public roads and water cisterns. The public bath was never built. The oven served the entire neighborhood but was apparently operated as a business: it was leased by the cooperative and the residents had to pay for using it. Income from the oven was used by the cooperative, first to offset debts to the Fund and later for maintenance of public property. The oven, which no longer exists, was probably situated next to the synagogue (as was the case with the oven in Mishkenot Israel, and as we can deduce from the translation of the Wakuf document⁴⁸).

As for the water cisterns, those were most likely built before the buildings in order to provide water for the construction work itself. Water was later led into them from roofs and courtyard stone surfaces. The residents were allotted a water ration by the board, which could be suspended if the resident did not comply with the regulations.

The religious and educational facilities that were provided by the founders of the neighborhood did not satisfy the changing needs of the residents, and new facilities were later established. Some residential units were converted to public uses, but others were established within the courtyard space. The courtyard was designed as an open space and, initially, attempts were made to retain it as a garden and to plant trees in it. However, as early as 1938, the board leased the northern portion of the courtyard and allowed the lessees to construct a children's center ("Mo'adon) on it.⁴⁹ It is unclear whether this specific structure was erected on the lot, but by the end of the 1940's, a British map⁵⁰ recorded the courtyard as containing one structure in its northern portion. This building

⁴⁸ See Appendix 4.

⁴⁹ File A153/127/22 in the Central Zionist Archives.

⁵⁰ Central Portion of the Jerusalem Area.

was later replaced with the existing two-story community structure. A second public structure, the kindergarten, was constructed in the southern portion of the courtyard during the 1950's.

II.5.b. Deterioration (1930's-1980's)

In the 1930's the British, who ruled Palestine at the time, introduced a master plan for the city of Jerusalem. Among the provisions of the plan was the designation of Maskeret Moshe as an overcrowded and congested area slated for demolition. Such designation prohibited "hard construction" (i.e., masonry construction) and permitted only "soft construction" for sanitary improvements. The 1930's designation was intended as a temporary measure but was only revised in 1992 with the approval of amendment 41/87 to the Jerusalem outline plan. As a result, the 19th century masonry structures remained almost unchanged.

While the British designation was instrumental in preserving the neighborhood, it triggered a deterioration process that lasted well into the 1980's. At the time of its construction, Maskeret Moshe was considered a prestigious and wealthy neighborhood and its units spacious and luxurious. In 20th century terms, however, the units were too small and ill-equipped for the neighborhood to sustain a comparable standard of living. The British designation prevented the owners from improving their property through additional or new construction, and resulted in a change in population and social structure: owners and tenants who could afford to do so began to leave, and a new population of a lower economic status settled in.

The overturn in population would not have necessarily meant the physical decline of the neighborhood: many apartments were rented and not sold and the owners could have theoretically used the rent money to maintain their property. This changed, however,

when the British introduced the Tenant Protection Ordinance which, in general terms, transferred some of the ownership rights to the tenants and maintained the rent at artificially low levels. As a result, income from property protected under the provisions of the ordinance dropped, and the owners could no longer afford to maintain the buildings, which thus fell into disrepair. The social decline of the population was consequently coupled with a physical decline of the buildings.⁵¹

Another force at play was the proximity of the neighborhood to the Mahane-Yehuda open market which now occupies the area of a neighboring 19th century neighborhood. An over-flow of non-residential uses from the market began to infiltrate the neighborhood and many of the ground level residential units along Agripas and Shomron streets were converted into commercial ones. By 1967, 20% of the 159 units in Maskeret Moshe served non-residential uses.⁵²

II.5.c. Present Trends

The designation of the neighborhood for demolition (which remained in effect until lately), the Tenant Protection Ordinance (which is still in effect) and the proximity of the neighborhood to the open market combined to fuel the deterioration of the neighborhood well into the 1980's. A report prepared by the City of Jerusalem cites a 14.2% decrease in the number of households and a 20% decrease in population in the general area of the neighborhood between the years 1972 and 1983 (compared to a 133% growth of the Jewish population in the city). In the 1980's, the neighborhood began to experience an

⁵¹ Today, according to the city report, only the building on lot #23 (see Figure 18) is in good physical shape. All other residential buildings are in mediocre physical shape.

⁵² Golani.

influx of young couples and artists who found it attractive to live in, and today Maskeret Moshe houses about 100 residents (about 1/5 of its population in 1967).⁵³ The newcomers stopped the deterioration of the neighborhood but it is still in need of rehabilitation.

The aforementioned processes were not unique to Maskeret Moshe but shared by other 19th century neighborhoods that, like Maskeret Moshe, are now located in the center of Jerusalem (see Figure 3). In an effort to revitalize this area the municipality developed new plans for it that would eventually replace the British designation and allow for development. The new plans do not call for the demolition of the neighborhoods but rather for the renovation of the existing fabric.

II.6. Physical Analysis

II.6.a. Site

The neighborhood, which measures about 12.6 dunams (12,600 sq.m.),⁵⁴ occupies a semi-rectangular area and is situated on Israel's watershed (see Figures 4 and 5). Today, it is surrounded on the east, south and west by 19th century residential neighborhoods and, on the north, by Mahane Yehuda, Jerusalem's main open market (see Figure 6).

It consists of buildings along its edges and a courtyard at its center. The buildings face the courtyard and form a boundary along the surrounding streets. The neighborhood thus has eight facades: four along the public streets, and four along the courtyard. All but the northern facade (which is mostly commercial) remained residential.

⁵³ Golani for 1967, City Officials for 1991.

⁵⁴ The historic units of measurement used in the previous chapter are taken from the documents relied upon. Hereafter, the units referred to are modern.

Figure 3
Central Jerusalem - 1990
(Maskeret Moshe is marked with a circle)

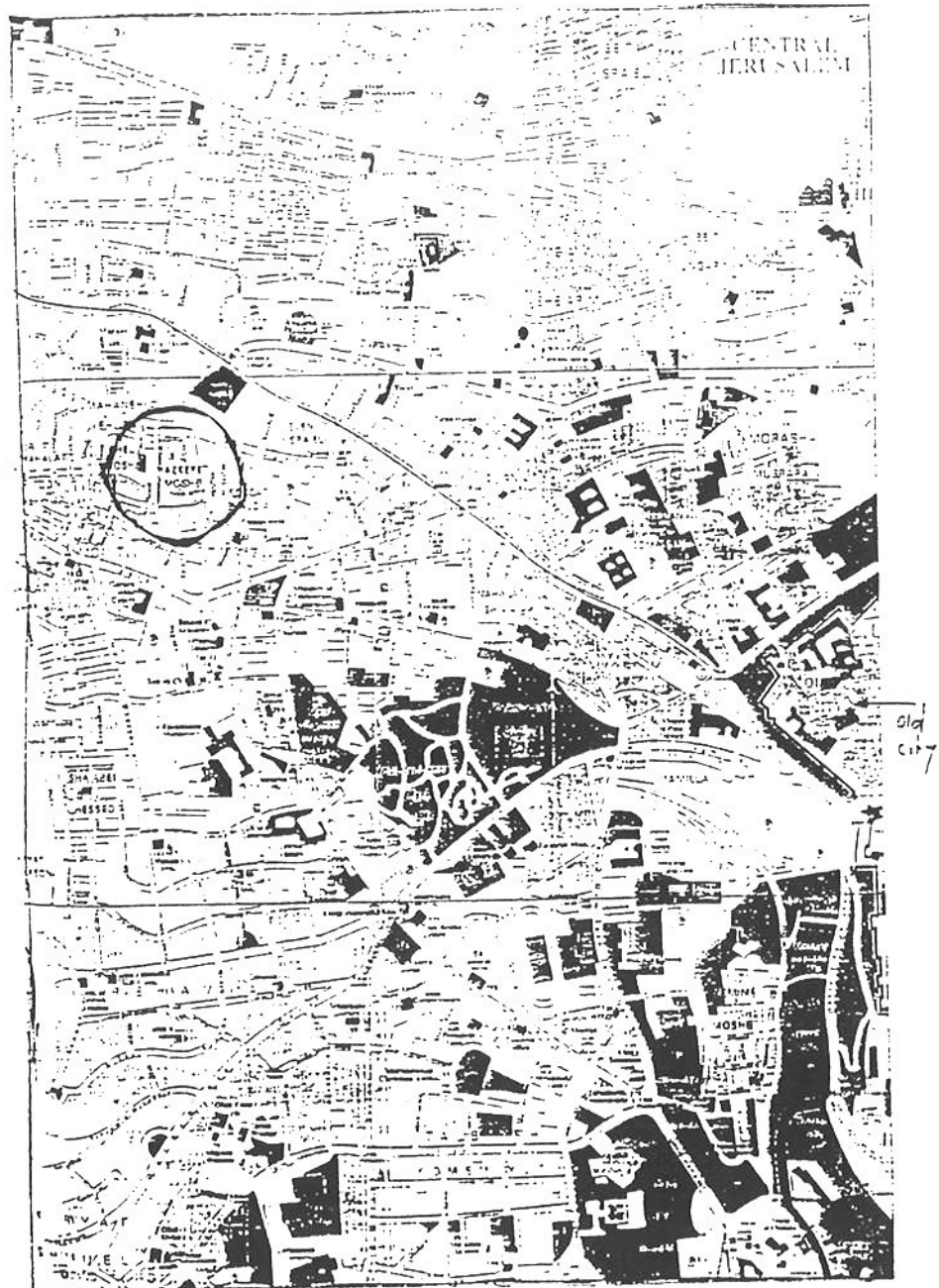


Figure 4
Maskeret Moshe - Topography
(Golani)



Figure 5
Maskeret Moshe - dimensions (in meters)
 (drawing by author)

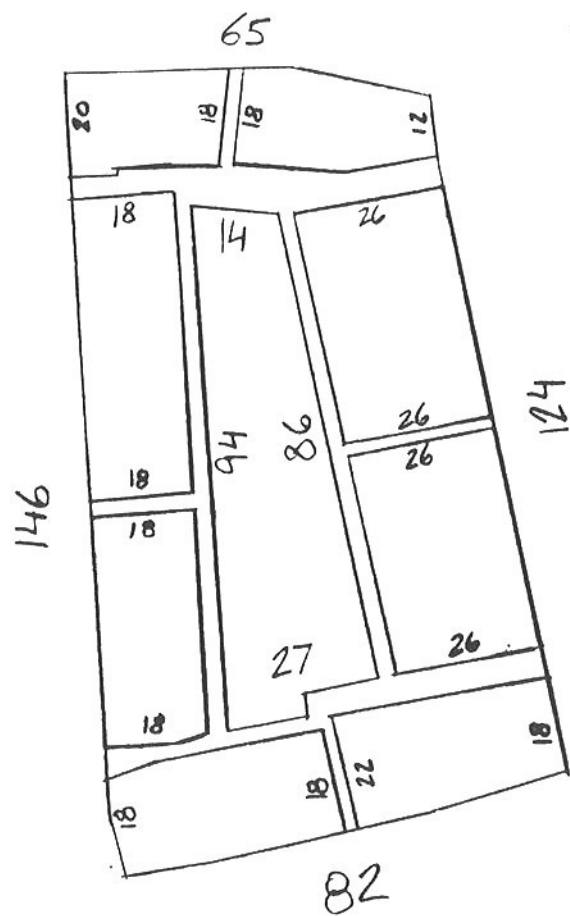
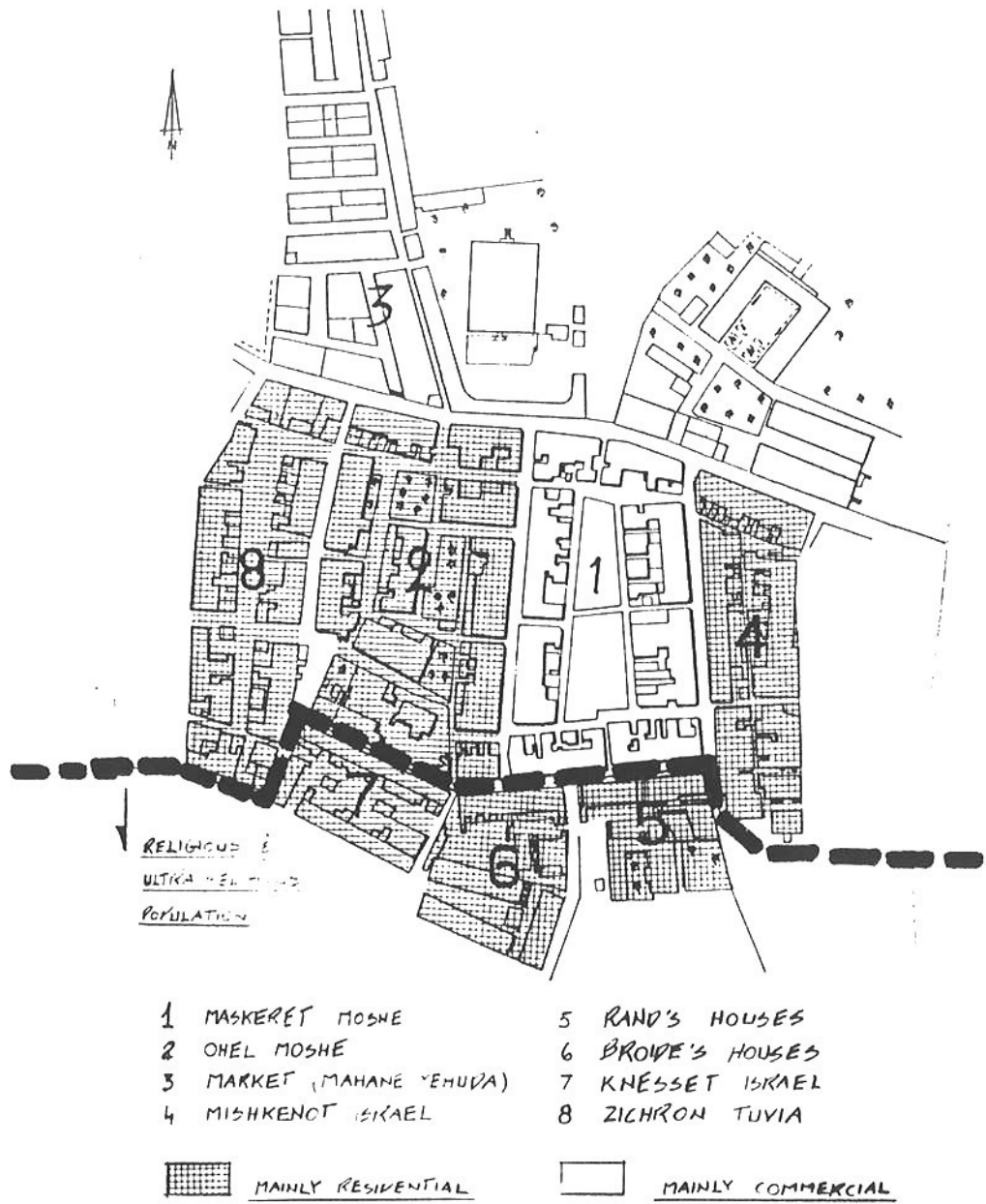


Figure 6
Maskeret Moshe - immediate surroundings
(drawing by author)



The streets along the eastern, southern and western edges of the neighborhood today serve local traffic. They are one-lane, one-way streets with parking on one side of the street. The street north of the neighborhood serves city-wide traffic and is a two-lane, one-way street with parking and pedestrian sidewalks along both its sides (see Figure 7).

II.6.b. Construction Stages

II.6.b.1. Stage I

A 1985 newspaper article⁵⁵ reported the construction of 83 houses⁵⁶ in Maskeret Moshe, 80 of which were residential and three of which were public. Assuming that one house was built on each lot, the neighborhood should have consisted of 83 lots. However, the Maskeret Moshe Accounting Book indicates that the neighborhood consisted of only 62 lots. To understand how that was possible I tried to match the physical evidence (i.e., the structures) with the information contained in the Accounting Book, to reconstruct the original lot numbers.

- Physical Evidence: The buildings along the edges are situated in two rings: the exterior ring along the public streets is continuous and consists of row-houses, and the interior ring along the courtyard is fragmented and consists of buildings of which only some are row-houses (see Figure 15a, 15b). An analysis of stone detailing, openings, materials and ceilings⁵⁷ indicates (i) that the original 1885 structures are located only

⁵⁵ Hazvi, 3 Elul, 5,645: 1.

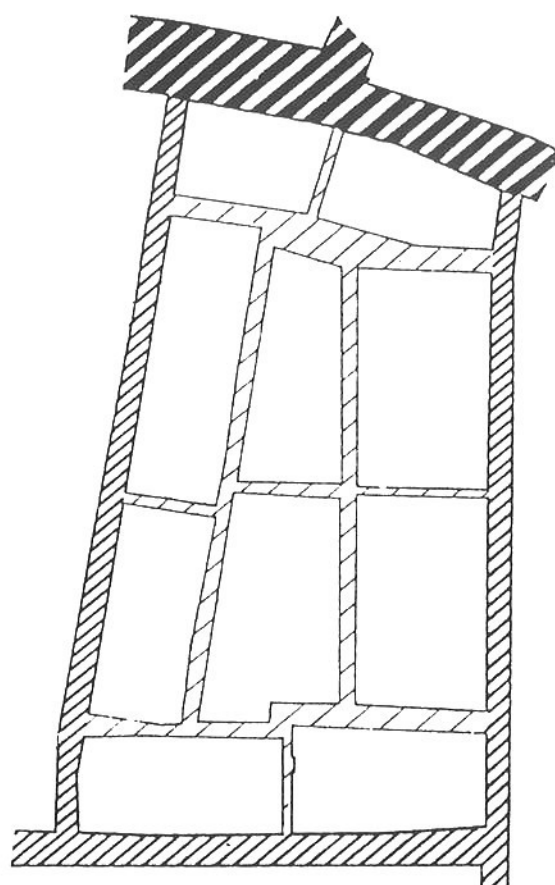
⁵⁶ The "houses" in this article refer to "units". See below.

⁵⁷ See section II.6.c..

along the exterior ring of the neighborhood, (ii) that all but four houses along the exterior ring can be divided into typologically identical groups (i.e. neighboring units that share the same detailing)⁵⁸ and (iii) that, in 1885, only structures along the eastern portion of the northern edge and along the eastern edge consisted of two stories.




58 See section II.6.c..

Figure 7
Roads and paths in and around Maskeret Moshe
 (Golani)



SCALE
 25 0 25 50

**ROADS & PATHS IN & AROUND
 THE QUARTER**

- ONE WAY ROAD OF STANDARD _A. 
- ONE WAY ROAD OF STANDARD _B. 
- FOOTPATH FOR PEDESTRIANS 

- Documentation: An examination of the Accounting Book indicates that four lots (#12, #13, #22, #31) initially remained vacant. Accordingly, of the 62 lots, only 58 were occupied in 1885. Of these, lot #21 housed the public structures. According to the Accounting Book, the residential units were divided into three classes of cost: (i) the houses on lots 1 through 7 and 47 through 62 (a total of 23 lots) cost over 150 napoleons each, (ii) the houses on lots 8 through 11 (a total of 4 lots) cost about 110-120 napoleons each and (iii) the houses on lots 14 through 20, 23 through 30 and 32 through 46 (a total of 30 lots) cost less than 100 napoleons each.⁵⁹

By locating the public structures (which still exist) and assuming that the four structures that do not fall into a typological group occupy the original vacant lots, I could determine the location of lots #12, #13, #21, #22 and #31.

Moreover, assuming that the variations in cost (as specified in the Accounting Book) reflected lot size, lot location and number of floors in the house, I was able to match the lot numbers, as they appear in it, with the existing structures (see Figure 9). Such matching suggests that the houses in group (I) contained two residential units, while the houses in groups (II) and (III) contained only one residential unit (a total of 80 units (23x2+34x1)).

The term "house," as was used in the article, thus seems to refer to a residential unit and not to a house as we understand the term today. Also, the regulations of Maskeret Moshe specified the construction of 80 "single houses" or 40 "double houses." Considering the above, a "single house" can be defined as a house consisting of one residential unit and a "double house" as a house consisting of two residential units.⁶⁰

⁵⁹ For location of lots, see Figure 9.

II.6.b.2. Stage II

Development of the vacant lots did not begin until 1888-9, when a school was constructed on lot #22. Construction on lots #12, #13 and #31, began sometime after 1892.⁶¹ Development of the other lots continued, however, as owners subdivided their land or expanded their units. Some of this development can be detected by entries in the Accounting Book where, for example, the subdivision and sale of the front half of lot #36 was recorded, as was the construction of a store and a second floor by the new owner.

II.6.c. Typology

In 1885, when construction of Maskeret was completed, the neighborhood consisted of 62 lots which surrounded the public courtyard space. The lots measured 60-130 sq.m., and each lot, if it were not vacant, contained a masonry structure and a yard. The houses were situated along the neighborhood lot-lines and the yards formed an intermediary space between them and the courtyard (see Figures 8 and 9). All units faced and were accessed from the courtyard and thus the sequence of entry was typically street, to public courtyard, to private yard, to masonry structure.

⁶⁰ Accordingly, we may assume that the regulations were written before the physical plan was prepared and that they served as general guidelines rather than specifications.

⁶¹ This may be assumed because (i) the accounting book, which runs until 1891, does not record any construction on these lots and (ii) because they are of iron-beam construction.

Figure 8
A drawing of Maskeret Moshe (from a postcard)
(Ben-Arie, 211)

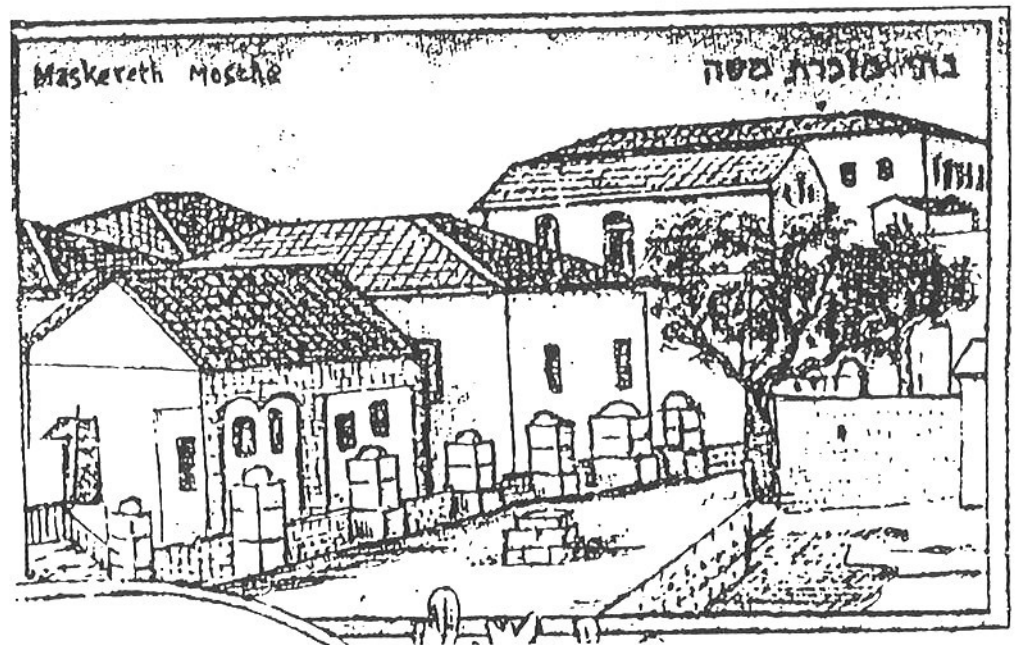
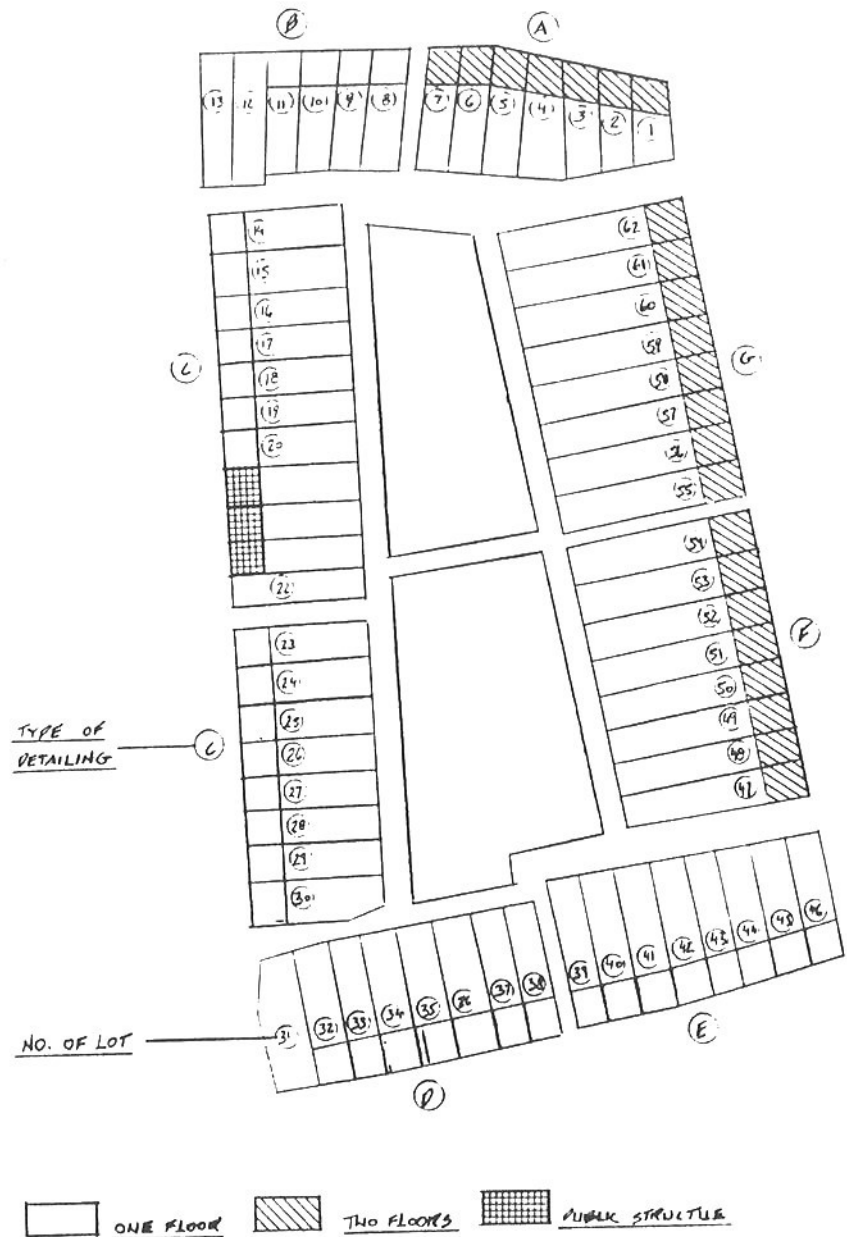


Figure 9

Maskeret Moshe - neighborhood layout in 1885

photographs of stone and openings details are enclosed in appendix 6 according to type (A, D--G as located in this drawing)

(drawing by author)



The masonry structures fell into one of two categories: the one story-one unit type (lots # 8-46 excluding lots # 12, 13, 22, 31) and the two stories-two units type (lot # 1-7 and 47-62).⁶² The public structures (i.e. synagogue, "Beth-Midrash" and school) were all one-story high. For purposes of this paper, units of the one-story structures will be referred to as type A units, lower level units of the two-story structures as type B1 units, and upper level units of the two-story structures as type B2 units.

Each unit consisted of one masonry room with a porch, a kitchen, a toilet and a yard. Kroyanker, Golani, Ben-Arie and Katz describe the typical unit constructed between 1860-1914 as consisting of two rooms; at least in Maskeret Moshe, however, this was not the case (see Figure 10). Descriptions such as that provided by Itta Yellin in her book⁶³ and the physical evidence (i.e. flat ceiling and narrower walls in the inner room and bars on the windows between the two rooms) suggest that the original porch was indeed open and was converted into an additional room only later, probably around 1885.⁶⁴ The kitchen and toilet were constructed of wood and detached from the masonry structure. In the two-stories structures, the two units shared the yard and possibly the kitchen and toilet. Some units had other amenities, such as water cisterns and/or cellars⁶⁵ (see Figures 11, 12 and 13).

⁶² It seems that this division was a direct response to the topography of Maskeret Moshe, where the courtyard was higher than the eastern boundary of the neighborhood.

⁶³ Yellin, I., 2.

⁶⁴ The regulations prohibited any such construction before the final lottery took place, and ownership was determined.

⁶⁵ Of the 83 original units, three served public purposes. These were similar to the residential units in their lot layout, basic unit size, detailing and scale but differed in their interiors.

Figure 10
Maskeret Moshe - a typical unit, 1882 - plan
(drawing by author)

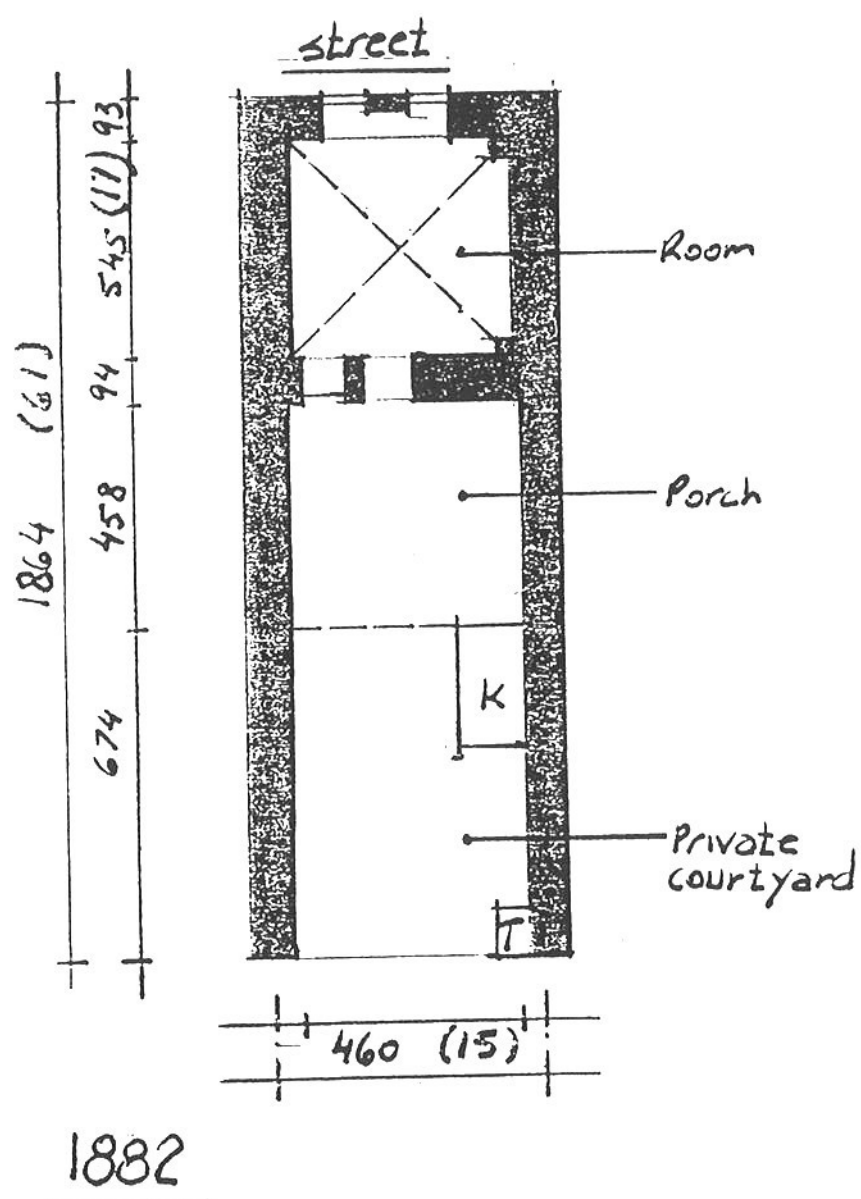
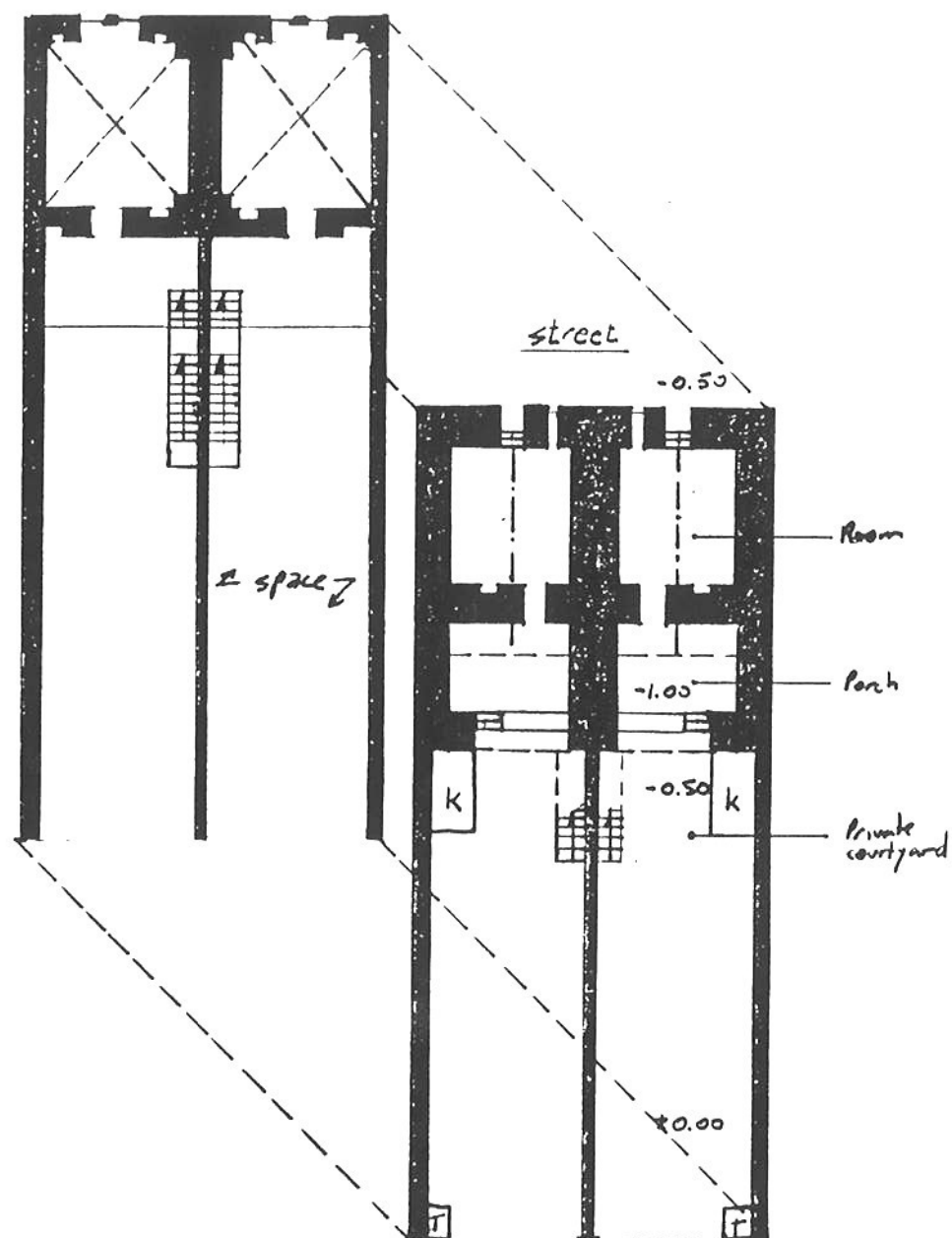


Figure 11
Maskeret Moshe - a two-story (two-unit) house, 1882 - plan
(drawing by author)



1882

Figure 12
Typical roof construction
(Kroyanker, 91)

Me a She arim and Batei Ungarn Quarters — an architectural walk



The roofs of single-storey residential buildings were first made in the form of flat or normal stone domes; later these were covered with tiled roofs. The dimensions of the rooms were limited by the load bearing capacity of the ceiling arch supporting the dome.

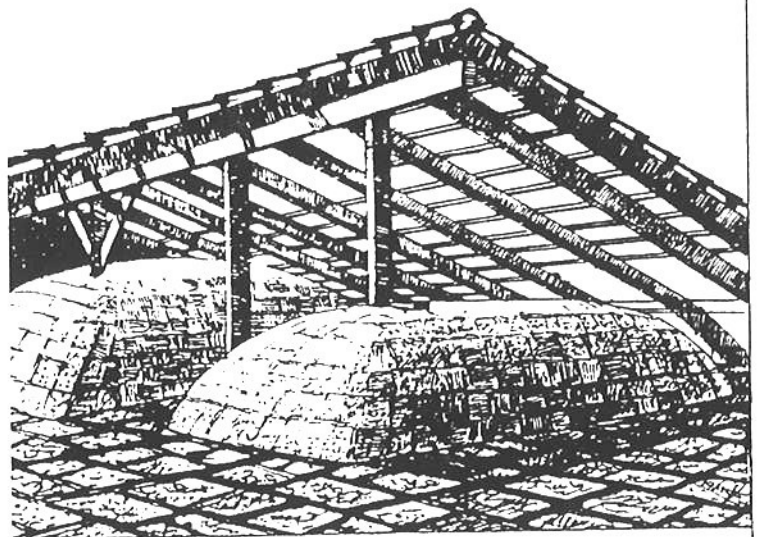
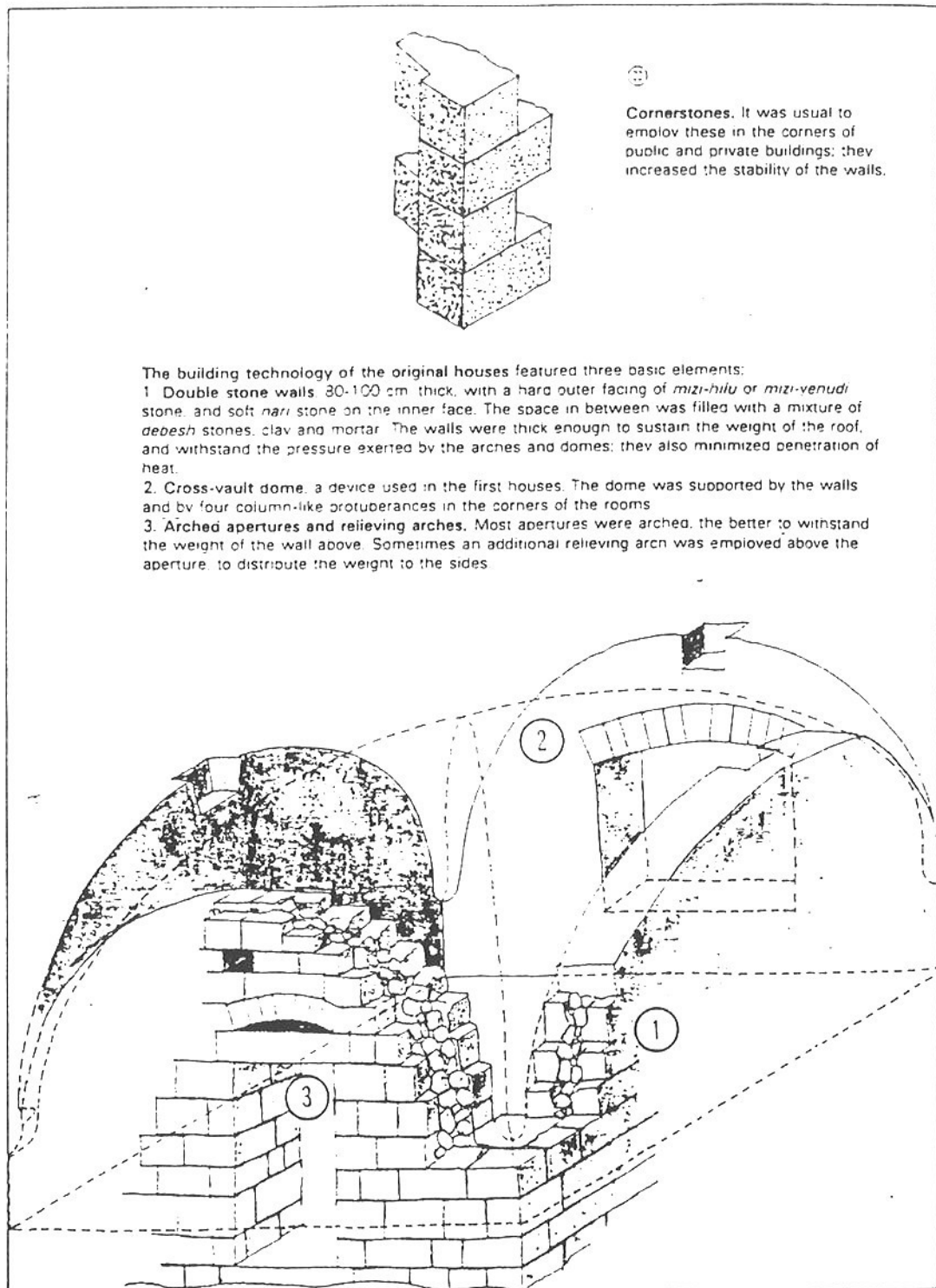


Figure 13
Typical wall construction
 (Kroyanker, 90)

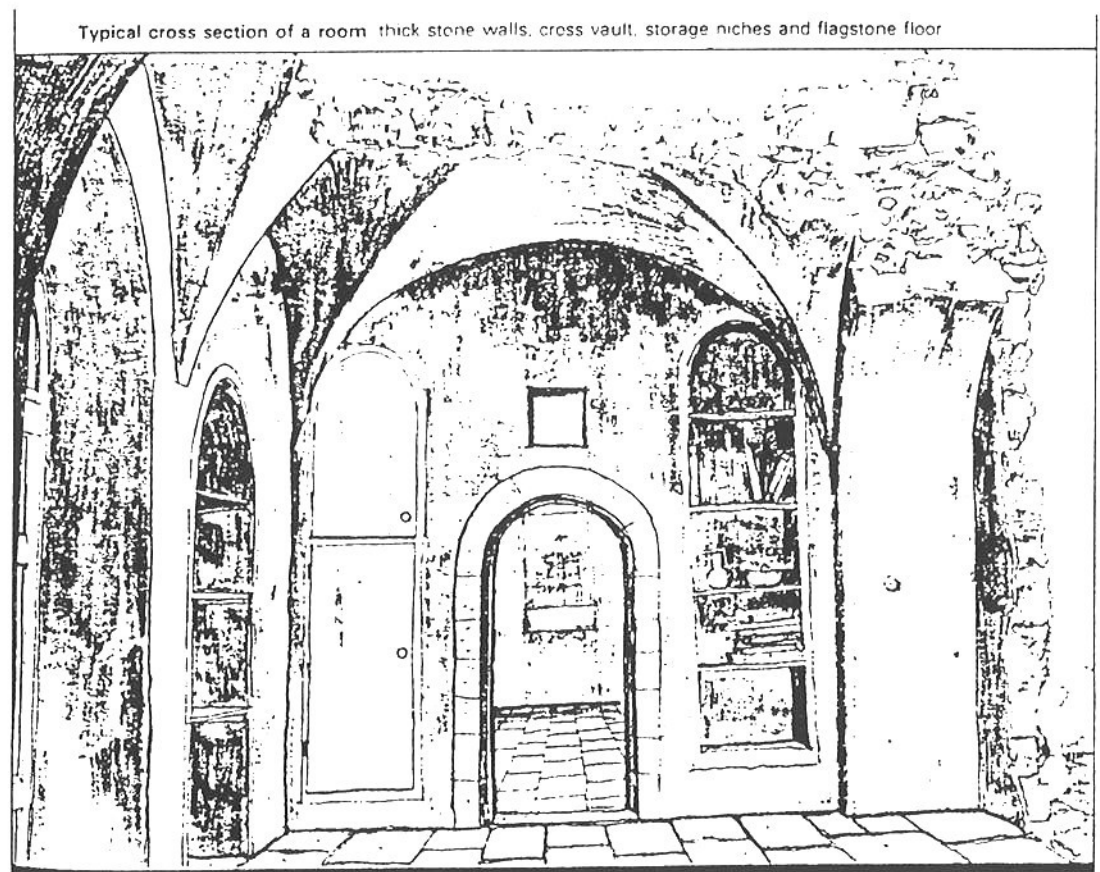


1880's construction was masonry with load bearing walls and flat domed roofs. The walls consisted of stone facing and earth filling. The exterior face of the wall was of Jerusalem lime stone and was left exposed, while the interior face was plastered. Type A and B2 units had a cross-vaulted ceiling and all their walls were about 90-100 cm. thick (see Figure 14). Type B1 units, which were partially underground, supported the units above them (type B2 units) and thus differed in construction from A and B2 units: their ceiling was barrel-vaulted and their party walls about 75 cm. thicker than those above them. Type B1 units were thus narrower. The dimensions of the rooms and of the porches varied with the location of the lot. The area of the rooms was generally 20-25 sq.m., and that of the porches 10-18 sq.m. Type B1 units were even smaller and totaled about 15-20 sq.m.. The units were paved with stone, as were the yards and the public roads. Exterior (uncovered) stairs led to type B1 and type B2 units, and there seems to have been no direct physical connection between them.

Six groupings can be determined in the original 1885 neighborhood by way of openings and stone detailing (these exclude the western half of the northern facade where most of the original fabric is hard to decipher) (see Figure 9 and Appendix 1). The variances in number of windows per unit along the street and refinement of detailing was probably the result of (i) available funding, (ii) the significance of the particular facade of the neighborhood and (iii) stage of construction.

The number and detailing of the openings varied among the groups. Generally, type A units had a single or double window facing the street and a door with one or two windows facing the yard, type B2 units had a double window facing the street and a door facing the yard, and type B1 units had a door and a window facing the street and a door facing the yard. Iron grilles were installed outside all windows and a small ventilation window was pierced in each of these walls. Niches were carved in the walls for storage.

Figure 14
Perspective of a typical unit
(Kroyanker, 91)



II.6.d. Development Patterns (see Figures 15a, 15b)

Expansion began as the construction phase ended and has continued ever since. During the past 100 years some lots were combined or divided, but the original units are still discernible as the process was generally an additive rather than substitutive one.

The initial expansion phase began in 1885, when most owners turned their porches into an additional room. Most ceilings of these rooms are flat, as opposed to the cross-vaulted or barrel-vaulted ceilings of the original rooms. Most are masonry, but some are only covered with the tiled roof that was added to all the structures to prevent water penetration. The exterior wall of these rooms generally reflects the former exterior and now interior wall in terms of openings and detailing, but is slightly narrower (only 60-70 cm. thick).

Later development generally fell into one of two distinct patterns: (i) most of the units along the western and southern edges of the neighborhood maintained the original sequence of entrance of public courtyard, to private yard, to masonry unit. Additional structures replaced the original wooden kitchen and toilet. When a second level was added, it was accessed by means of an exterior staircase supported by an arch. In general, the expansion of these units was mainly horizontal and left but a small portion of the original yard (see Figure 16); (ii) two-story structures were built along the courtyard on most of the eastern lots, so that the sequence of entry in them became public courtyard, to semi-public yards, to residential units. The structure of these new units differed from the original in that iron beams were used. As a result, the ceilings are flat and the walls narrower. The first and second floor units are similar and measure a total of about 35 sq.m.. The new units have overhanging balconies that are supported by the same iron beams (see Figures 17a, 17b, 17c).

Figure 15 (a)
Maskeret Moshe - development patterns
1st floor - schematic figure-ground drawings
(drawing by author)

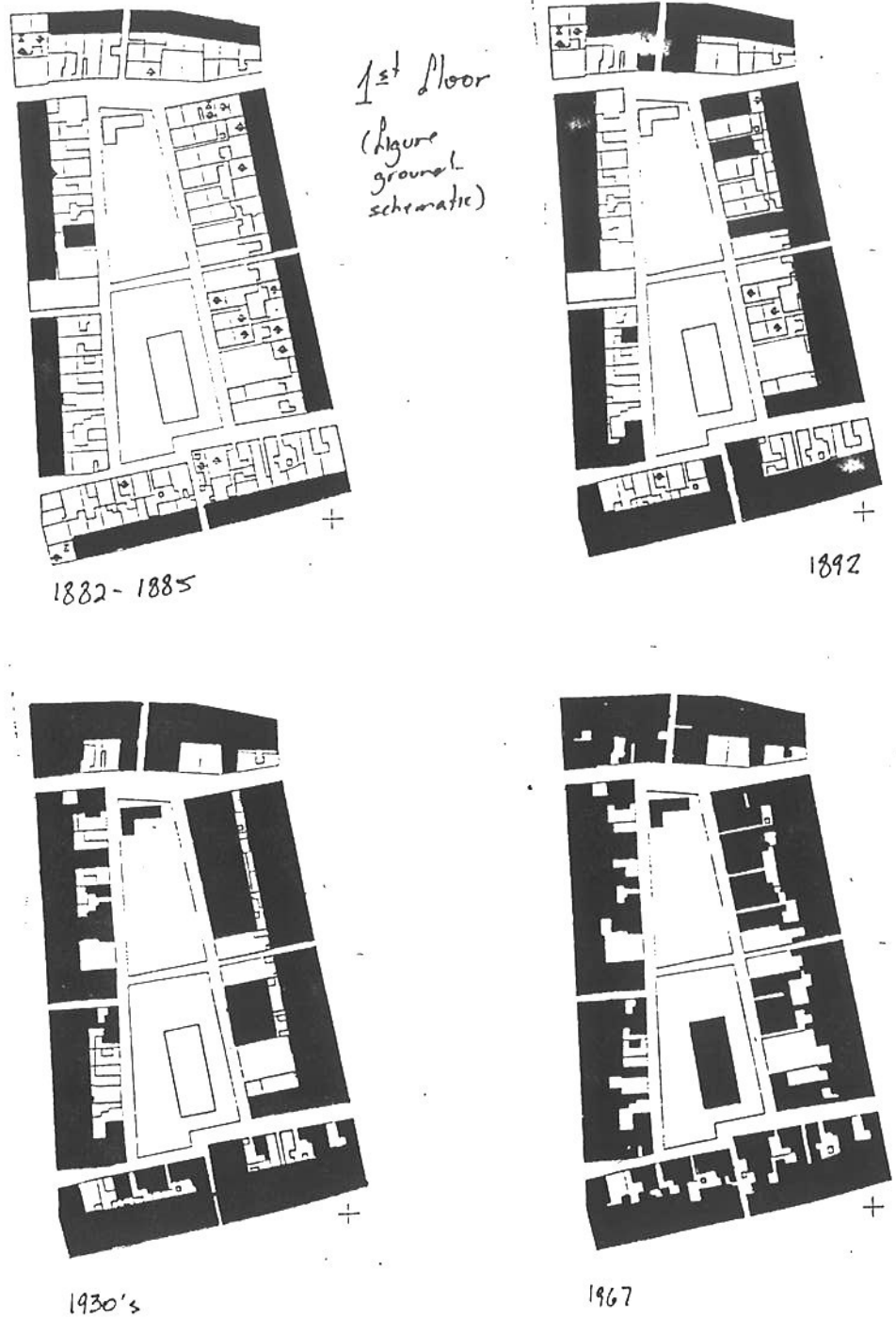


Figure 15b
Maskeret Moshe - development patterns
2nd floor - schematic figure-ground drawings
(drawing by author)



Figure 16
Maskeret Moshe - typical expansion of a one-story house - plan
(drawing by author)

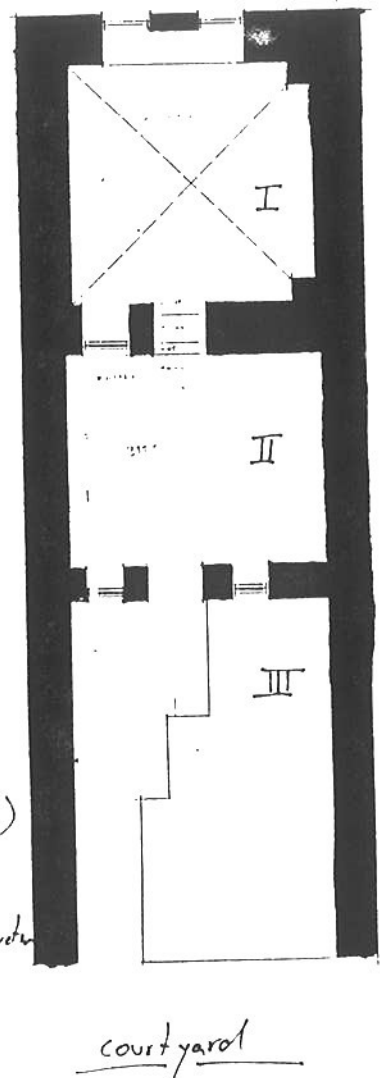
A typical
1 story unit
(south and
west of courtyard)

1882-85 - 1 room (I)
w/ porch II

- kitchen +
toilet (old
light
construction)
in the
yard

1885 - 1930's -
2 rooms (I+II)

1930's - today -
masonry construction
of kitchen +
toilet (III)



scale: 1:100 (metric)

Figure 17a
Maskeret Moshe - typical expansion of a two-story house - plan
(drawing by author)

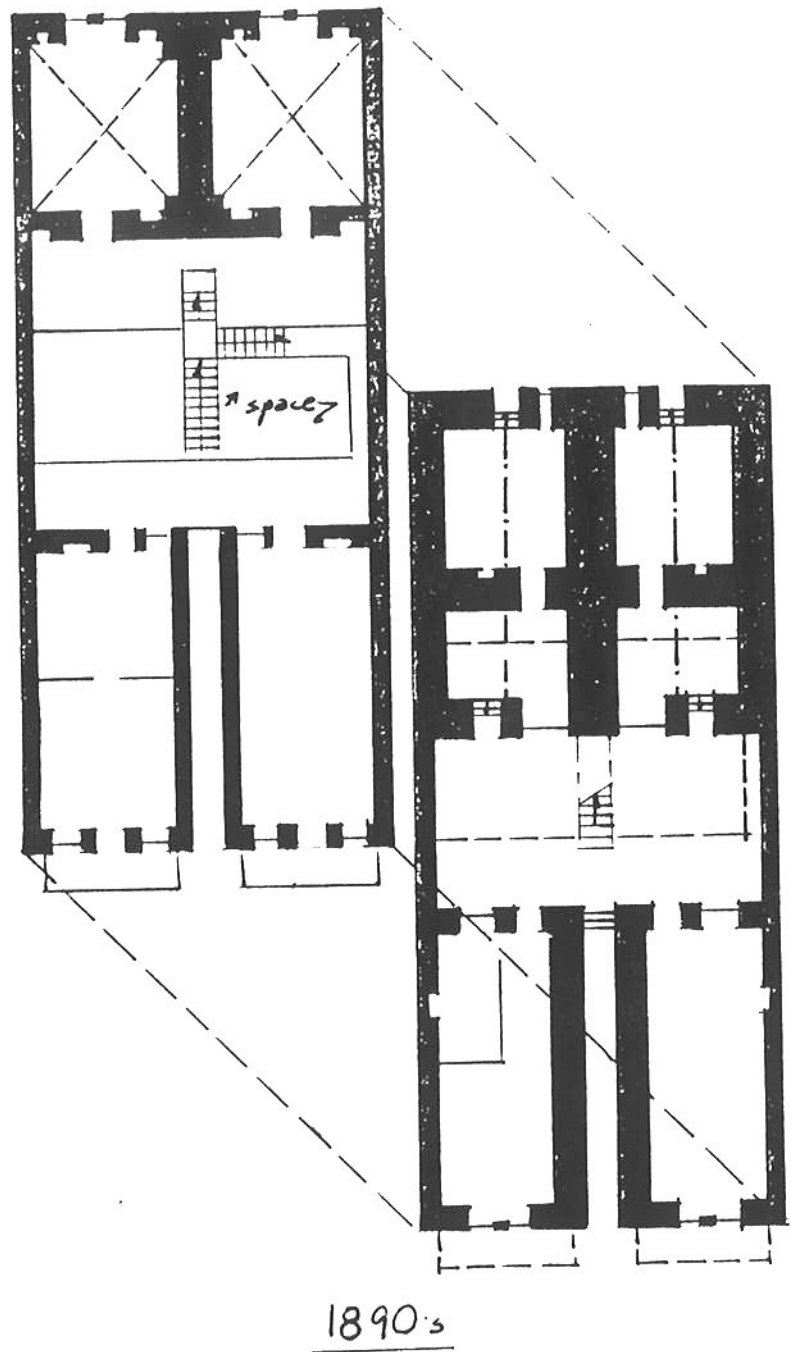


Figure 17b
Maskeret Moshe - typical expansion of a two-story house - section
(drawing by author)

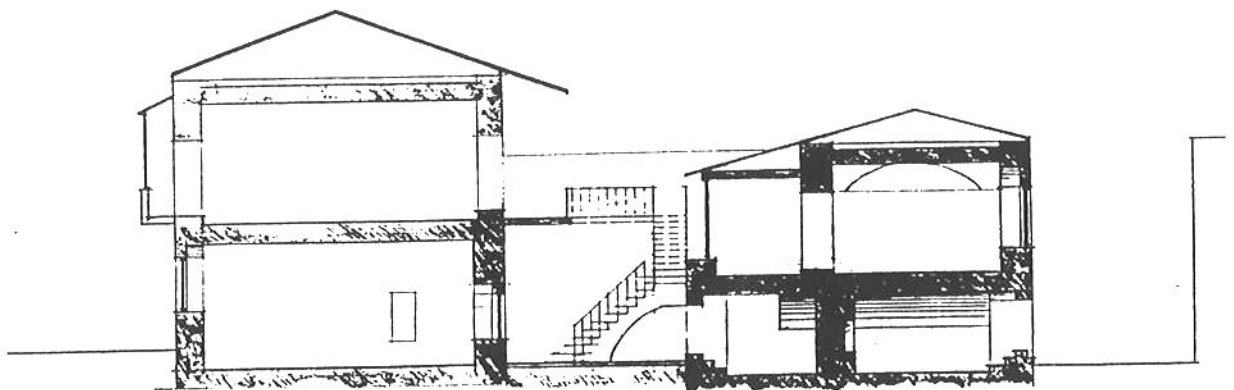
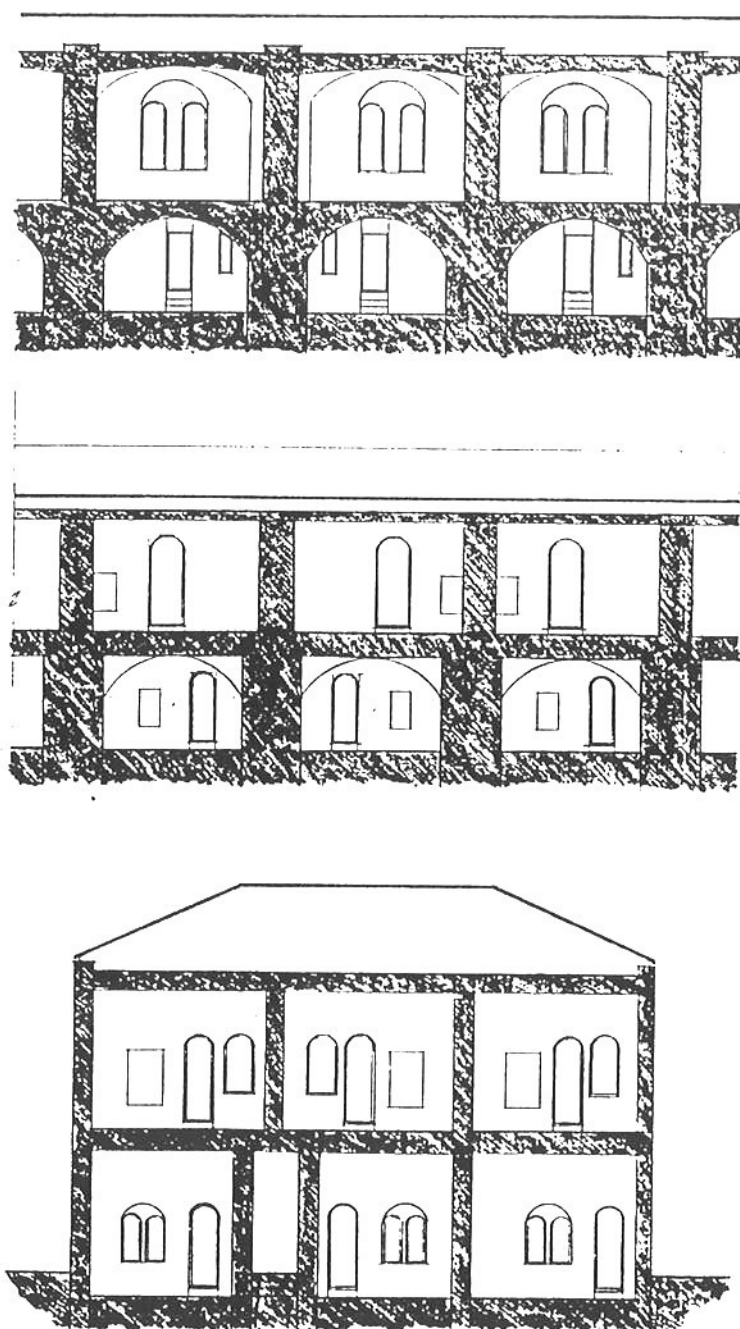


Figure 17c
Maskeret Moshe - sections through 1880's and 1890's structures
 (drawing by author)



Once the British designation took effect it was no longer possible to build masonry structures or residential additions in the neighborhood. All (or most) later structures were therefore non-structural and constructed of various materials such as tin, wood or Plexiglas.

The original planning and construction methods of the neighborhood dictated that most development be carried out within the neighborhood. Indeed, Maskeret Moshe retained most of its original street facades. The interior facades, however, underwent considerable changes and the original fabric is all but indiscernible from the courtyard. Of the four edges, the northern edge, which has been subjected to commercial development pressures, does not demonstrate a consistent development pattern. The western portion of this edge is the least preserved (see Figures 18, 19).

Figure 18
Maskeret Moshe - 1990 - plan
(drawing by author)

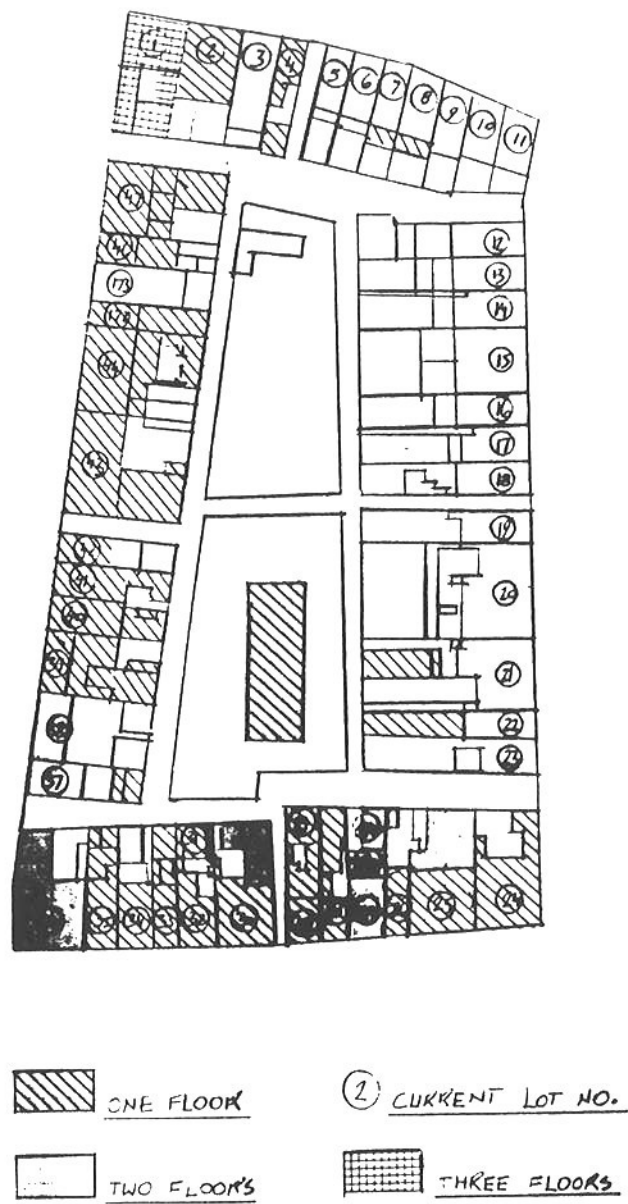
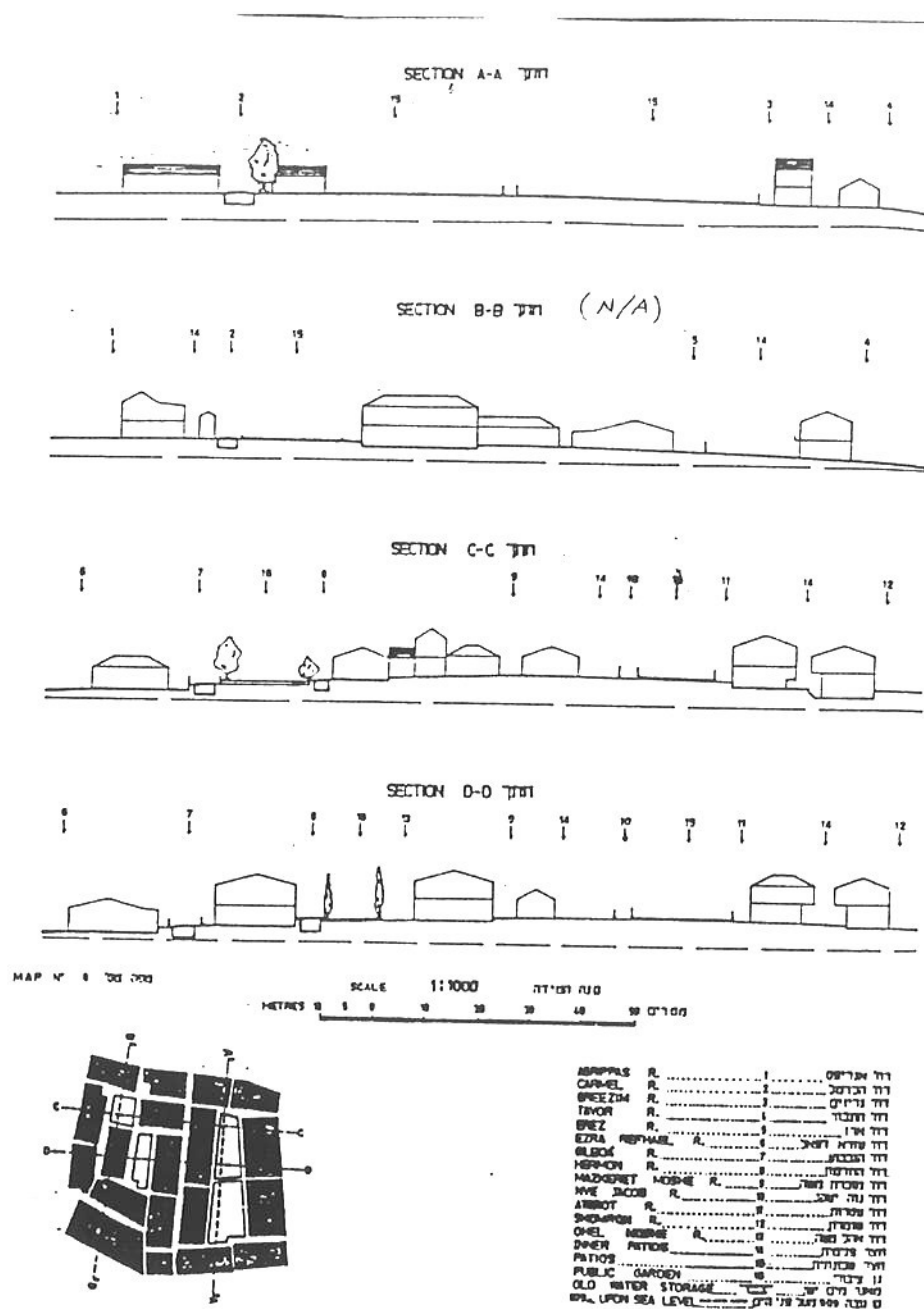


Figure 19
Section through Maskeret Moshe (and Ohel Moshe)
(Golani)



III. PRESERVATION

III.1. Preservation of Maskeret Moshe - General

It is ironic that the British designation for demolition of many 19th century Jewish neighborhoods operated to prevent their destruction. Of these, Maskeret Moshe merits special consideration, because it is the best preserved cooperative courtyard neighborhood.

While in most neighborhoods of equal or greater size the courtyard space was developed for a combination of public and private uses, the courtyard in Maskeret Moshe remained relatively intact, and the neighborhood still possesses a sense of unity. Combined, the courtyard space and surrounding fabric of Maskeret Moshe illustrate what used to be a prevalent layout of Jewish neighborhoods in the late 19th century in Jerusalem; they should therefore be preserved.

III.2. Historic Preservation - My Philosophy

Preservation is a planning tool designed to protect elements of the built environment that are aesthetically or historically significant to any given culture. This tool became significant only in modern times, for in the past the built environment was protected by man's inability to drastically modify it. Today, however, empowered by modern technology, man can discard the old and replace it with new, often on a scale that poses a threat to one's heritage.

Buildings embody elements of our cultural heritage in one of three ways: (i) individual structures of architectural quality may qualify as works of art, (ii) individual structures or ensembles may qualify as historic documentation of technology and social patterns and (iii) individual structures or ensemble may contribute to the spatial and aesthetic qualities of the urban environment.

The methodology of preservation must vary in accordance with different motives for preservation. Successful preservation may therefore involve conservation in one case but adaptive use in another. In general, as more significance is attributed to a building, its preservation guidelines should become more restrictive, and the possibility of its adaptation more limited. The preservation of Mount Vernon, for example, involved interior and exterior restoration, while that of a town house in the Rittenhouse-Square district may only require proper facade maintenance.

Where adaptation is possible, historic preservation should not advocate stagnation and imitation, but rather controlled change. An existing building or ensemble must be examined to determine its essential qualities, which should thereafter be employed as a framework for any future development. A historic district, for example, offers a framework with characteristics such as massing, height and materials, which could be employed to design buildings that do not imitate the historic ones yet are compatible with them.

This thesis discusses the preservation of a historic district, where the underlying assumption is that the whole ensemble is of consequence, and that most structures within it are primarily "background buildings."⁶⁶ Therefore, most structures within the historic district could be subjected to adaptation, while very restrictive design guidelines, if introduced at all, should only be applied to a relatively small number of historic "foreground buildings." New "foreground buildings," must be allowed their historic due: room for greater innovation; we must not apply preservation design guidelines to them.

⁶⁶ Traditionally, most buildings in the city were background buildings - structures that were not necessarily of individual architectural value but that worked together as an ensemble. These served as a backdrop for the foreground buildings - government and religious structures as well as palaces, that were of greater architectural significance and innovation.

Preservation, even within a historic context, should not be antithetical to innovation; rather, it should cultivate it within a coherent system, in which a good design is (to paraphrase Loos in "Men's Fashion"⁶⁷) one that stands out the least.

III.3. Design Guidelines - General

Design guidelines strive to ensure that future development of a given historic district will maintain and conform to existing physical and social qualities, characteristics and patterns. One must identify these factors and understand how they developed in order to provide a framework for controlled change. In Maskeret Moshe, for example, the extent to which stone may be employed as a facing material can only be determined once the historic pattern of using it for the main structures only becomes apparent.

Once these factors are identified, the guidelines must balance them with political and economic realities. In other words, the guidelines must strike a balance between preservation goals and necessary development, as well as between public interests (here, the preservation of a cultural heritage) and the owner's right to maximize the value of a given property. In Maskeret Moshe, while one may recognize the value of preserving the whole structure (structural system and all facades), one must also recognize that the existing structures no longer provide adequate quarters. As a result, the guidelines may specify the preservation of the public facades, but not of the structural system or even the non-accessible interior facades.

⁶⁷ "To be dressed correctly!... We have tried to get at fashion with words like "beautiful," "stylish," "elegant,," and "strong". But this is not the point. Rather, it is a question of being dressed *in such a way that one stands out the least*". (Loos, 11).

To minimize and mitigate the loss of historic fabric, the government should combine the enforcement of preservation guidelines with documentation requirements, public restoration and incentives for voluntary preservation. In Maskeret Moshe, requiring the residents to document their property prior to development and restoring one or two units for public uses would serve to maintain the social and technological information inherent in the structures. Moreover, incentives such as the exclusion of enclosed overhanging balconies from the total allotted area of a unit may encourage owners to retain more of the existing fabric than can be enforced by regulatory means.

III.4. Elements, Characteristics and Qualities for Preservation

None of the buildings that comprise the neighborhood of Maskeret Moshe bears architectural significance in itself. As an ensemble, however, the neighborhood merits preservation on two counts: (i) it demonstrates physical elements typical of 19th century Jewish neighborhoods in Jerusalem and (ii) it possesses an urban quality that today draws new residents into the neighborhood. Maskeret Moshe can thus not only instruct us about 19th century settlement patterns, construction techniques and social ideas, but can also help us to better design new neighborhoods.

Since the neighborhood is a composite of over one hundred years of construction, it is difficult to determine where to draw the line of historical significance. One example is the use of construction materials: until the 1930s, the principal construction material was stone. Since then, however, structures have been constructed of any material but stone. The question presented is whether significance should be attributed to either or both masonry and non-masonry materials. Ottoman, and later British and Israeli construction regulations, required first the construction and later the facing of permanent structures in Jerusalem with stone. Masonry was thus a typical construction material in Jerusalem,

while non-masonry materials were not. In this case, however, once the neighborhood was designated for demolition, to qualify an addition as temporary (and any new construction had to qualify as temporary), the owners could not use stone for construction. The presence of non-masonry materials in Maskeret Moshe is thus of significance, because it informs us of the turn that the physical development of the neighborhood took with the designation. In addition, the architectural experience of the neighborhood today derives from both masonry and non-masonry materials. It is therefore important to maintain the presence and use of both.

Tied into the discussion of materials is the question of significance of the existing structures themselves: given that no structure in the neighborhood is of architectural value in of itself, and that both masonry and non-masonry materials are of significance, should we preserve any structure, only the masonry structures, or all the existing structures in the neighborhood? Here we find that while the original masonry structures embody the physical information of both historical construction techniques and living standards, the non-masonry structures are only important in that they exist. Put differently, if we tear down an original masonry structure, the information that it embodies will be destroyed, but if we replace one non-masonry structure with another, the information that is inherent to the presence of such a structure will remain.

But it is not only the elements that should be preserved. Rather, the guidelines need to operate within patterns that are already manifested in the neighborhood. In the case of the construction materials, for example, the richness and tactility of Maskeret Moshe draw heavily on the temporary structures that are, as stated above, of no historical significance in and of themselves. Here, it is the pattern of combining masonry and non-masonry materials that is more important to preservation than the historical fact that all original structures were constructed of stone.

Following is a list of such historical elements, physical characteristics and urban qualities that should be maintained if we are to attempt a successful preservation of Maskeret Moshe:

III.4.a. Elements to be Preserved

1. The courtyard layout - though very typical of neighborhood layout design in late 19th century Jewish Jerusalem, most courtyards were later developed for and filled with construction. Maskeret Moshe is one of the few neighborhoods where the courtyard was left relatively undeveloped and the original layout of the neighborhood is still evident. This layout should be maintained as an example of a prevalent 19th century neighborhood design.
2. The courtyard - essential to the historic layout of the neighborhood, the courtyard also contributes to the sense of physical unity of the neighborhood. Any development of or in the courtyard must therefore maintain its existing qualities. An illustrative example would be a comparison of the structures that are currently situated in the courtyard. The community center is located at the northern end of the courtyard and is a two-floor, flat-roofed masonry structure. The kindergarten is situated in the southern portion of the courtyard and is a one-floor asbestos-cement structure with a pitched roof. Because the northern end of the courtyard is narrower, the community center borders on the walkway and, in fact, defines its space. The kindergarten, on the other hand, is located within the wider portion of the courtyard and is thus surrounded with space. It is, in a sense, "an object in space." The two structures differ in their impact on the courtyard. Be it because of one or any combination of choices of materials, location, massing or roof formation, the community structure interrupts the spatial unity of the courtyard and the kindergarten structure does not. In fact, the

community center forms the new northern boundary of the courtyard and separates the northern face of the neighborhood from its three other faces. It is therefore a good example of what should not be done in the courtyard if were to preserve it.

3. Pre 1930's structures - as mentioned above, the masonry structures are significant because they reflect the structural technology of their time,⁶⁸ as much as the everyday life of their inhabitants. They also define the space of the streets and courtyard and as such are of urban value. A determination had to be made of the extent of preservation where the original structures are concerned: whether to preserve the whole structure (i.e. the structural system, exterior facade, interior facade and interior) or parts thereof. After considering (i) the adaptability of the structure to current uses, (ii) the extent to which the public can (or should) impose upon ownership rights and (iii) the significance of these elements to the public, it seemed that the most valuable elements, where the public is concerned, are the public facades. Of the structural elements, then, only the preservation of the public facades should be regulated.
4. Pre-1930's elements (such as iron window grilles, wooden doors, stone paving, water cisterns and roofing systems) - these help to enhance the experience and understanding of the original neighborhood. The window grilles, for example, are as much a product of technology and available funds as are the stone detailing and structural system of the buildings.

⁶⁸ The structures manifest two such technologies. The first, of the original 1880's buildings, is a stone double-faced rubble wall system with barrel-vaulted or cross-vaulted ceilings; the second, of the 1890's, is of iron beams and rubble.

5. Materials - as discussed above, stone and non-masonry materials should be preserved. However, whereas it is feasible to preserve the masonry structures of Maskeret Moshe, it would be impractical to demand that the temporary additions be retained. The city should, nevertheless, prescribe incentives to encourage owners to preserve these structures where possible or introduce similar materials in new construction .

III.4.b. Physical Characteristics to be Preserved

In order to assure that new construction in Maskeret Moshe fits into the existing fabric, it must retain the physical characteristics of the neighborhood. These generally fall into five categories: (i) the layout of a typical lot, (ii) massing of the original structures, (iii) use of materials, (iv) proportions in masonry facades and (v) development patterns within the residential lots.

1. Characteristics of lot - Maskeret Moshe consists of 62 rectangular lots, 61 of which are similar in dimensions (the public structures occupy a lot that is larger). These were conceived by the founders of the neighborhood as almost identical components of one greater whole - the neighborhood. As a result, they were all developed in a similar manner and their layout was consistent throughout. This layout consisted of four factors that we must preserve:
 - a. construction along the street lot lines,
 - b. construction of attached units (row-houses),
 - c. inclusion of a yard in each lot and
 - d. access to each lot from the public courtyard.

These factors will maintain the continuous physical boundary that the units now form along the public streets as well as the components of the original lots (a yard and a masonry unit). They will also work towards the preservation of the original entry

sequence (street to public courtyard to yard to residential unit).

2. Massing - the massing of masonry structures in Maskeret Moshe reflects both the available construction technology and the prevailing standards of living. Today the massing should be preserved, and conformed to not only as a product of its time, but because it is successful in its urban role of forming the spaces around it. New construction should therefor conform to the typical massing elements of the existing structures. These include factors such as:
 - a. height,
 - b. roof formation,
 - c. balcony design and
 - d. location of stairs to second-story units.
3. Construction/facing material - where it comes to the choice of facade materials and proportions, one must recognize the existing distinction in the neighborhood between the main body of the building and any additions to it. New construction should strive to retain this division and consist of a masonry structure with non-masonry elements or additions. The facades along all four public streets and along the eastern face of the courtyard (where the historic masonry fabric remained almost unaltered), however, must be masonry.
4. Facades - the construction method of the existing masonry facades dictated (i) the ratio of fenestration to wall and (ii) the proportions of the openings themselves (height to width). Any new masonry facade must be similar to the original in both these factors.

5. Development pattern - as discussed in section 2.6.d., two development patterns are apparent in Maskeret Moshe: one along the western and southern edges of the neighborhood, and the other along the eastern edge. These should be maintained in terms of:
 - a. height of structures along the public streets,
 - b. height of structures along the public courtyard and
 - c. entry sequence to each lot.

III.4.c. Qualities to be Preserved

1. Scale of buildings to street - the Masonry structures of Maskeret Moshe and its adjacent neighborhoods create and define the spaces of the public streets that run between them, while these, in turn, form the immediate context for the neighborhoods. Because successful preservation of any element or district requires the preservation of its context, the preservation of Maskeret Moshe necessitates the preservation of the streets. Since three of the four streets are very narrow (about 15 feet wide), a change of height in the bordering structures will have an immediate impact on their scale and on one's perception of their space. Thus, preserving the street necessitates the preservation of the scale of the buildings along it.
2. Scale of buildings to courtyard - the courtyard layout provided the neighborhood with a central open space. The perception of this space, which is of fixed dimensions, depends on the scale of the surrounding structures. Any increase in the height of these structures will decrease the perceived size of the courtyard. Thus, if we want to preserve the sense of open space that now exists in the neighborhood, we must maintain the scale of its surrounding structures.

3. Richness of tactility, color and texture - as mentioned above, the physical fabric of the neighborhood consists of masonry as well as non-masonry structures. It also consists of structures that were designed by architects (often by the same one) and those that were designed and constructed by their owners. The mixture of materials, construction methods and initiative resulted in a richness of tactility, color and texture that are rare in the new neighborhoods in Jerusalem. These should be preserved.
4. Hierarchy and intimacy of space - the original division of spaces into public (street), semi-public (courtyard), semi private (yard), and private (masonry unit), evolved over the years into a more complicated system, as more spaces were created by lot subdivisions and new construction. The lack of space for construction and the elongated form of the lots limited the size of open spaces but often necessitated more of them (i.e. longer passages, courtyards for light shafts etc.). The result is a system of small intimate spaces that greatly contribute to the experience of the neighborhood. The preservation of the neighborhood cannot assure the preservation of all these incidental spaces, but should strive to maintain them and create new ones.
5. Layering and diversity - the neighborhood as it exists today is a composite of various construction phases that did not so much replace existing with new, but added new to the existing. Any preservation effort should maintain this layered sense of the neighborhood and not replace it with a comprehensive whole, where the presence of one guiding hand is obvious.
6. Sense of physical unity - Maskeret Moshe was conceived of as a self-sufficient physical and social unit and designed to reflect this conception. Today, physical unity is best perceived along the public boundaries of the neighborhood where structures form a continuous masonry wall and restrict the access to the courtyard and to the units themselves. This should be preserved.

III.5. City's Guidelines

III.5.a. Summary⁶⁹

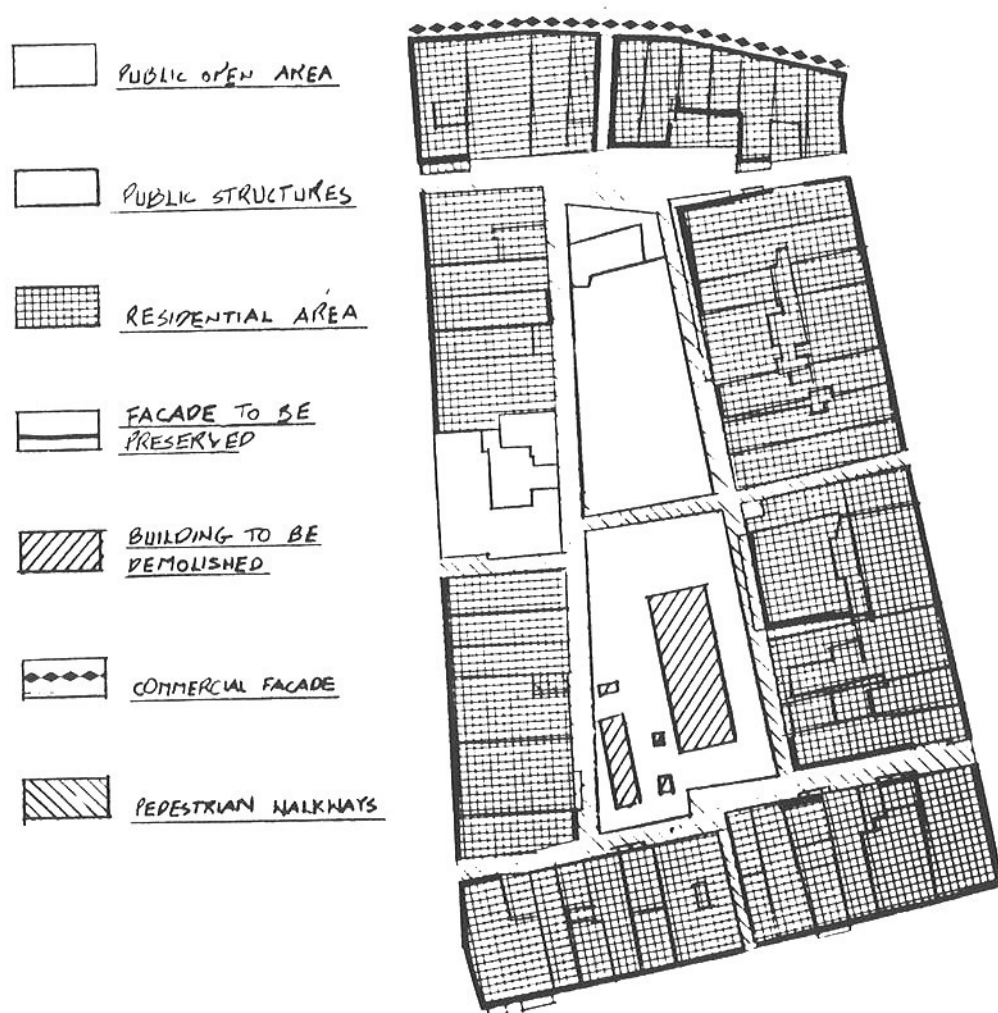
In Israel, preservation guidelines are incorporated into zoning codes either as spot zoning or as zoning for neighborhoods. Plan no. 3832 amendment no. 41/87 to the Jerusalem Local Outline Plan designates Maskeret Moshe for preservation and therefore includes design guidelines for historic preservation purposes. Following is a summary of these guidelines:⁷⁰

1. Number of floors in buildings along Shomron, Tavor and Maskeret Moshe streets to not exceed two residential floors plus cellar and a residential space under pitched roof. An additional floor is permitted along Agripas street.
2. The height of a new floor shall not exceed a net height of 2.7 meters.
3. The height of any building along Shomron, Tavor and Maskeret Moshe streets shall not exceed 7.8 meters from street level to the roof eaves. Building along Agripas street shall not exceed 10.8 meters from street level to the roof eaves.
4. Roofs shall be of red tiles with a slope of 22-30 degrees and of at least 2 slopes.
5. The top of the roof tiles shall not exceed 3.5 meters above the upper-most residential ceiling.
6. Openings in the roof shall only be permitted in the shape, number and sizes that are detailed in the graphic illustrations (See Appendix 6).

⁶⁹ See Figure 20 for graphic illustration of city guidelines.

⁷⁰ The guidelines are supplemented by graphic illustrations (See Appendix 6).

Figure 20
Maskeret Moshe - graphic illustration of the city's preservation design
guidelines.
 (drawing by author)



7. Lot coverage must be 80%-100% of the lot according to the following table. An uncovered court must be constructed in any lot that exceeds 45 sq.m. The size of the court is determined by the size of the lot. The location of the court can be any of the options outlined in the graphic supplement (See Appendix 6).

area of lot	area of court in % of lot area⁷¹		max. lot coverage		floor area (not including roof space area)
-45	0	(0)	100	(100)	200 (300)
46-60	10	(10)	90	(90)	180 (270)
61-70	15	(15)	85	(85)	170 (255)
71-	20	(20)	80	(80)	160 (240)

8. A lot may not be sub-divided into lots that are smaller than 50 sq. m.. In new lots, the area of the court must consist of at least 20% of the lot area.
9. Land use: residential along Shomron, Tavor and Maskeret Moshe streets, and commercial along Agripas street (with some restrictions on noxious uses).
10. Signage: the guidelines specify the materials, size, and location of approved signage.
11. Storefront windows: the guidelines specify the location, size and compatibility of storefront windows with existing openings.
12. Facades for preservation: the guidelines determine which facades are to be preserved.
13. Other elements for preservation: original fences, cisterns, paving and mature trees.

⁷¹ The numbers in parentheses apply to lots along Agripas street.

14. New construction: any new construction must be executed in accordance with the existing character of the neighborhood, street and existing building on the lot, as well as with the graphic supplement of the new amendment. The guidelines include the following provisions:

- a. Construction on columns is prohibited.
- b. The building lines of a second floor must continue those of the first floor. A set-back of the second floor building line for balconies in the facades is allowed when the facade does not face paths, road or the public garden.
- c. In additions to existing buildings, new walls along public facades should be constructed of stone similar in kind, shade and finish to the original stone. In new buildings, the stone finish should be "Taltish" or "Chami."⁷²
- d. Stone detailing.
- e. Detailing of openings, external stairs, water leaders, window bars, fences, chimneys, laundry hiders, solar system and wood and metal work.

III.5.b. Analysis and Critique

The city should be commended for its initiative to preserve Maskeret Moshe. However, an examination of the design guidelines that the city issued for the neighborhood reveals that its concept of preservation is generally superficial. The guidelines indeed mandate the preservation of the original masonry structures and the adaptation of new construction to it, but neglect to address qualitative issues such as scale, visual diversity and development patterns. Moreover, the city neglected to consider the additive process that formed the current fabric and chose to ignore the effect of post-1930's construction on it.

⁷² All construction in Jerusalem must be, by law, faced with stone.

While it is difficult to determine exactly how much development will take place in the neighborhood, one can assess the maximal impact of the designation by examining the scope of new construction that it would enable. When analyzed, the information contained in Appendices 7,8 indicates the following:

1. The area of 27% of the private courts may be reduced, the area of 57% of the courts may not be reduced (and may actually be increased if the owners choose to develop the lots), and the area of 16% of the courts will remain approximately the same as it is today.
2. At present, structures on 25% of the lots are one-story high, structures on 26% of the lots have a partial second floor, structures on 45% of the lots are two-stories high, and structures on 2% of the lots are three-stories high. If the owners will take full advantage of the new guidelines, structures on 78% of the lots will be two-stories high, and structures on 22% of the lots will be three-stories high. None will remain a one-story structure.
3. The floor area of 12% of the lots is at present greater than that allotted by the city. In 4% of the lots the existing floor area is equal to that allotted and in 84% of the lots the existing floor area is lower than that allotted by the city. The total existing floor area is about 3,811 sq.m. and the total allotted floor area is about 6,562 sq.m.. The total new floor area is therefore about 2,751 sq.m., or a 72% increase to the existing one.

The impact of such development, if executed along the lines of the city's guidelines, will adversely affect the following elements, characteristics and qualities:

- Scale: a 72% increase in floor area is a considerable addition to the existing fabric. Moreover, the city guidelines specify that any second (and third) floor additions along public facades must follow the existing building lines. Consequently, the walls (building) along the streets and the courtyard will become higher and the scale of these spaces will alter considerably.
- Development Patterns: as mentioned above, two distinct development patterns are apparent in Maskeret Moshe today: a vertical one along the eastern edge, and a horizontal one along the western and southern edges. The city guidelines do not recognize these patterns and do not distinguish new construction along the eastern edge from that along the western and southern edges. As a result, it is likely that the existing patterns will all but disappear.
- Layering: the city requires that all temporary structures be demolished. This will effectively erase the layering aspect of the neighborhood.
- Materials: the new city guidelines permit the facing of facades along the public spaces with only one material - stone. This regulation, once implemented, will greatly reduce the visual richness of the neighborhood. Moreover, it will eradicate the existing distinction between main structures and secondary ones.
- Entry Sequence: while the new guidelines make provisions for private courtyards, they do not require that entry to the units will pass through them. As a result, the historic entry sequence may lose its significance, if not disappear altogether.

The new guidelines specify such detailing as the color and materials of window frames and laundry hangers, but fail to restrict new construction so that it would not adversely affect the scale and spatial qualities of the neighborhood. The guidelines thus reveal an approach that is too keen on detailing and not attentive enough to the larger issues of quality. They demonstrate an oversimplified concept of preservation, a "rubber-stamping" of sorts, that would ultimately strip the neighborhood of its current spatial and visual qualities as well as its historic validity.

III.6. Development of Design Guidelines for Maskeret Moshe

III.6.a. Edges

The following are guidelines for new construction along the edges of Maskeret Moshe that I have developed according to the principles I have outlined in this chapter. They are not designed to introduce my aesthetic preferences into the neighborhood but to allow it to develop creatively, as it has in the past.

1. All new construction is subject to the Jerusalem municipal construction guidelines unless specified otherwise in the following.
2. New construction will be subject to a review process before issuing a building permit. Such review will include the presentation of plans, drawings and photographs of the existing structures on the lot, photographs of the public facades of adjacent properties, plans of the proposed construction, and drawings of proposed public facades in the Context of adjacent facades.
3. Existing trees and water cisterns must be preserved.
4. Original Stone paving of public or semi-public walkways and courtyard must be preserved.

5. All pre-1930's facades, except the facades of lots 2-4 (see Figure 18), must be preserved as they are, including existing stone, stone detailing, window grilles and wooden doors. The facades may not be torn down to be rebuilt.
6. For lot coverage, see city guidelines as delineated in section III.5.a., except that all buildings should be restricted to two floors. The area allotted in the table does not include the roof space.
7. An open and uncovered yard must be retained in any lot of an area that exceeds 45 sq.m..
8. The sequence of entry (public courtyard to semi-public or private yard to residential unit) must be retained. The location of private lots should be determined accordingly.
9. Party walls, floors and wall systems may only be torn down if structural provisions are made for neighboring units.
10. The height of buildings cannot exceed the height of original two-story buildings.
11. Along the public streets., the number of floors as expressed in the facade cannot exceed two.
12. New roof:
 - a. top of roof shall not exceed 3.5 meters above floor of roof space,
 - b. angle of slope shall be 22-30 degrees,
 - c. for detailing of openings in roof, see Appendix 6, page 3.
 - d. number of slopes must be at least two and
 - e. roof tiles must conform in color to the original tiles in the neighborhood.
13. Where demolition of the original masonry buildings is structurally necessary, the new public facades must maintain the original building line.

14. The facades of new construction along Shomron, Tavor, Maskeret Moshe and Agripas streets must:
 - a. span the width of the lot and
 - b. be set back from the public lot line.
 - c. The roof of the first floor must be pitched and may not be used for a balcony in such cases.
15. The facades of new second floor construction along Einayim-Lamishpat and Rabi Arie streets (the western and southern walkways) must be set back from the public lot line. The roof may be used as a balcony in which case the balcony fence or railing may not exceed 90 cm. above room floor level.
16. New construction of main body of building along public property (streets, alleys and courtyard) must be faced with stone similar in type, color and texture to the existing stone in the neighborhood. Other elements such as balconies may be constructed of any other material.
17. The ratio of mass to void and proportions of openings in new public facades must maintain those of the original structures.
18. All stairways to second story units must be external and exposed.
19. For commercial facades along Agripas street:
 - a. guidelines for signage should conform to citywide guidelines.
 - b. signage may not conceal stone detailing that is outlining the openings.
20. Residential fences along the courtyard:
 - a. may be constructed of any material and
 - b. must not exceed 2 meters.
21. Only one television antenna may be constructed for the whole neighborhood and it must be situated on top the existing community center building.

22. A solar system may be installed on the roof in accordance with city guidelines as outlined in graphic supplement p. 10. (see Appendix 6).

III.6.b. Courtyard

The previous sections discussed new development along the edges of Maskeret Moshe. One should recognize, however, that considering the shortage of public amenities and public property in the area, the courtyard space itself may be subjected to development in the future. Design guidelines must therefore be developed for the courtyard, and these should adhere to the principles previously outlined in this chapter.

Relevant to the discussion of such guidelines is the understanding of the physical origins and urban context of the Maskeret Moshe's courtyard.

III.6.b.1. Physical Origins:

The courtyard of Maskeret Moshe can be perceived as a cross between the courtyard of the courtyard house prototype and the town square. It is not within the scope of this thesis to fully determine the sources that directly influenced the conception of the courtyard neighborhood plan in 19th century Jerusalem, but a short discussion of these issues is nonetheless of interest.

The courtyard prototype was prevalent throughout the Mediterranean region and was employed in Greek, Roman and Muslim architecture for residential as well as public structures. We may assume that whereas the residential unit originally accommodated the family or extended family, the prototype later developed to accommodate a cluster of residential units, and thus a larger community. This is demonstrated in the old city of Jerusalem: Kutcher, in The New Jerusalem describes the fabric of the old city as one consisting of residential clusters roughly following a 70m x 70m grid that originated as

early as in the Roman period.⁷³ An example of an extended neighborhood courtyard is that of the central courtyard of the Armenian quarter in the old city. Thus, if the roots of the courtyard plan in the new neighborhoods of Jerusalem lie in architectural patterns of the old city, we may assume that they are a derivative of the courtyard house prototype.

Yet another source for the courtyard layout may be European cities, for the architect of the first courtyard neighborhood in Jerusalem was German and many of the residences of these neighborhood were of European descent. Indeed, an examination of the courtyard in Maskeret Moshe reveals elements that are common to old European plazas such as those determined by Sitte in City Planning According to Artistic Principles. The courtyard, which is an enclosed space, is irregular in shape and the views along the streets that provide access to it are restricted so that one cannot see from one end of the street, through the space, into the other end. Also, originally, public structures were not situated within the plaza, though when two structures were later erected in it, they were situated off to the sides, so that the sense of open space was retained. Thus, analyzed formally, the courtyard of Maskeret Moshe possesses the qualities of European town squares.

It is possible that both aforementioned patterns influenced the design of the courtyard of Maskeret Moshe. As it exists today, the space possesses both the intimate and private qualities of the courtyard house prototype and the spatial characteristics of a good urban plaza. Any future development of or within this space must preserve these qualities.

⁷³ Kutcher, 15.

III.6.b.2. Contextual Analysis

The courtyard space of Maskeret Moshe is a large green space within an area that is generally lacking such amenities. If the space is of urban consequence, we may find that its development for non-recreational uses should not be considered. If, however, the space is only significant within the context of the neighborhood, then development may be permissible.

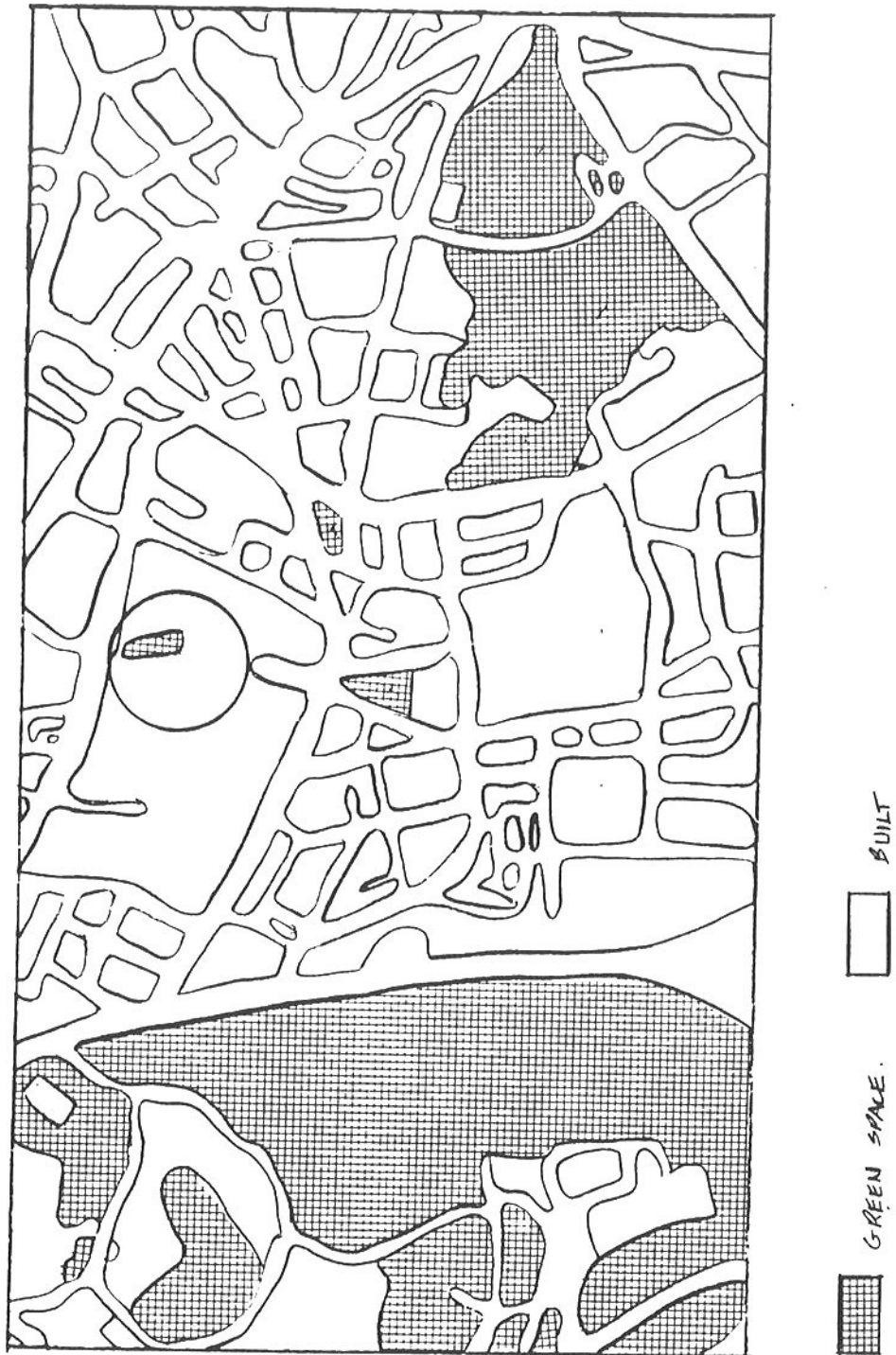
The urban context of Maskeret Moshe is consists of the "heart of the city" area which is situated in the center of Jerusalem. East and west of this area are two large parks, each about 550 meters (1,800 ft.) away from Maskeret Moshe (see Figure 21). Within the "heart of the city" area are various green open spaces of a smaller scale (two of which are marked in Figure 21). The courtyard area of Maskeret Moshe which measures about 1,900 sq.m. (20,444 sq.ft.) is of this scale. Sizewise, therefore, the courtyard is of urban consequence.

The urban role of the courtyard space, however, is not a product of size alone but also of social and physical accessibility. Within a "user pool area" with a radius of 300 meters (975ft.) (a reasonable walking distance for recreational purposes), residents of other neighborhoods will frequent Maskeret Moshe's courtyard only if they are socially compatible with the residents of Maskeret Moshe and they do no have access to a recreation space in their neighborhood. Neither condition is applicable to the area of Maskeret Moshe (outlined in Figure 6).

Socially, because the residents of the southern neighborhoods and structures are generally more religious than those in the northern ones (including Maskeret Moshe),⁷⁴ they do not readily mix with them. But even if that were not the case, the urban fabric

⁷⁴ See Figure 6.

Figure 21
Center of Jerusalem - green spaces
(Maskeret Moshe is encircled)
(drawing by author)



around Maskeret Moshe is a result of 19th century building patterns, where neighborhoods were constructed as self-sufficient social and physical units and included some form of an open public space. This fabric still exists (see Figure 22), and in the vicinity of Maskeret Moshe, all but one⁷⁵ neighborhood have either a green space or a space that can be developed into one.

Given the social and physical makeup of the area of Maskeret Moshe, its courtyard space is not readily accessible to residents from other neighborhoods. It may therefore be considered a private space within the larger urban context and may be developed in the future.

III.6.b.3. Guidelines - Initial Discussion

The following guidelines are, to a large extent, the product of an analysis of the two existing public structures within the courtyard of Maskeret Moshe.⁷⁶ Of the two, the southern structure, which is situated within the wider portion of the courtyard, does not interrupt the spatial continuity and unity of the courtyard space. Rather, it is perceived as an object within it. Thus, if we are to maintain the spatial quality of the courtyard, its massing and location should be based on those of the existing kindergarten structure.

Another issue is the typology of the new structure. Public structures are usually translated into "foreground buildings" that, following the discussion in section III.2. should not be confined to strict design guidelines. Within Maskeret Moshe, a "foreground building" should be restricted in massing and location to preserve the courtyard space, but should not necessarily conform to the formal vocabulary of the historic fabric.

⁷⁵ Mishkenot Isra'el - the neighborhood immediately east of Maskeret Moshe.

⁷⁶ See section II.4.a..

Figure 22
Maskeret Moshe and Immediate Vicinity - 19th century fabric as it exists
today
 (drawing by author)



Historically, however, we find that the public structures of Maskeret Moshe were treated as "background buildings" and that the only distinction between the synagogue and the surrounding houses was a relatively unnoticed addition in height. Thus, if we would treat a new public structure as a "foreground building," we would create a new trend, or pattern, in the neighborhood.

Moreover, the residents of Maskeret Moshe are observant Jews and the religious center is a focus of public life. A secular "foreground building" would thus not only make a formal statement but also a social one - it would elevate secular institutions above religious ones. It would be wiser then to follow the existing historic example and design the new structure as a "background building."

III.6.b.4. Design Guidelines

1. All new construction is subject to the Jerusalem Municipal Construction Guidelines unless specified otherwise in the following.
 2. New construction will be subject to a review process before issuing a building permit. Such review will include a model of the neighborhood including the proposed structure and perspectives of the courtyard space that would adequately represent the effect of the proposed structure on it.
 3. Existing trees and water cisterns must be preserved.
 4. The structure must be situated in the southern portion of the yard.
 5. The structure must not border on any of the existing walkways around the courtyard space, so as not to define a secondary space within the courtyard space.
 6. The height of the structure, including roof space, may not exceed that of the existing synagogue, so as to not interrupt the visual continuity of the courtyard space.⁷⁷
-

7. The roof must be pitched and consist of at least two slopes.
8. The roof must be constructed with tiles that conform in color to those used in the neighborhood.
9. The public facades of the main body of the structure must all be faced with stone similar in type, color and texture to the existing stone in the neighborhood.
10. The ratio of mass to void and proportions of openings in new public facades must maintain those of the historic structures.
11. An iron rail fence may be constructed along the boundaries of the courtyard (a masonry fence would interrupt the spatial unity and continuity of the space).
12. A solar heating system may be installed on the roof according to city guidelines as outlined in p. 10 of Appendix 6.

⁷⁷ The synagogue is a one-story structure, but is higher than the one-story residential units.

PART II

This thesis consists of two parts: the first documents Maskeret Moshe and discusses a preservation policy for it, and the second discusses the construction of a new day care center within its historic context. The first part provided the framework for the narrower discussion in the second, while the two parts, combined, provided the theoretical basis for a design project that I have completed and presented earlier this year.

IV. PROGRAMMATIC REQUIREMENTS

IV.1. Scope of Functions - General

Israeli day care centers typically serve children ages six months to three-and-a-half years and operate six days a week from 7AM to 5PM. New facilities often combine an additional pre-school class that serves children ages three-and-a-half to five-and-a-half years. Government code specifies that each facility should consist of indoor and outdoor activity spaces, as well as supporting management and food spaces. The indoor activity space is divided into classrooms. The outdoor space should consist of both sunny and shaded areas, and contain playground facilities and storage for play equipment. For supporting services, spaces should be provided for the director, the staff, food storage and food preparation.

The indoor space of each classroom should consist of a play area, a napping area, a porch that may be enclosed and supporting services such as toilets, storage (for personal belongings, play equipment and napping equipment), a small kitchenette and a dining area. Functionally, the play area is divided into areas of active play and quiet play: active play areas serve group functions as well as activities such as dancing and painting, while quiet play areas serve a smaller number of children and provide for such activities as listening to music and playing with dolls. Active areas may be employed for napping.

IV.2. Space Requirements - Code

California and Pennsylvania codes for day-care centers require (on average) (i) a minimum of 3 sq.m. per child for indoor activity and 7 sq.m. per child for outdoor activity for children ages 2-6 and (ii) a minimum of 3 sq.m. per infant for indoor activity and 3.5 sq.m. per infant for outdoor activity. The codes do not specify the area required for the supporting spaces and services, but an analysis of Mac-Donald's Stanford day-care center shows that these require about 25%-30% of the indoor activity area.

Israeli code specifies space per activity rather than space per child: each classroom serves about 20-30 children and should measure about 90 sq.m. (on average:⁷⁸ 54 sq.m. for play, 10 sq.m. for storage, 12 sq.m. for toilets and 15 sq.m. for a porch). Thirty-five sq.m. should be provided for food preparation and storage and 15 sq.m. for management.

IV.3. Space Requirements - A Day Care Center for Maskeret Moshe

To determine the space requirements of a day care facility in Maskeret Moshe, one must first evaluate how many children it is likely to serve. The educational system in Israel is divided into three categories: state secular education, state religious education, and ultra religious education. The latter consists of institutions that are only supervised by the state to a limited degree. The educational system in the "heart of the city area," which is the area under consideration, consists of both state secular and state religious institutions. Although geographically large, the area is conceived as one district for educational purposes and the children are assigned to any institution within it. As a result, children do

⁷⁸ The dimensions of the various functions within the interior space vary somewhat for each age group.

not necessarily attend institutions that are the closest to their homes. Today, children from neighborhoods east and north of Maskeret Moshe attend the educational facilities in it, while some of the children of Maskeret Moshe attend facilities in neighborhoods south and west of it.

According to city officials, each class in the "Heart of the City" area consists of about 100-120 children that may potentially attend the public educational facilities.⁷⁹ These are divided into three age groups: six months to one-and-a-half years (infants), one-and-a-half to three-and-a-half years (toddlers) and three-and-a-half to five-and-a-half years (kindergartners and pre-schoolers). Most infants in the neighborhood remain at home or attend private institutions, while 90% of Israel's kindergartners and pre-schoolers attend public facilities. The number of children in the area is expected to increase by 25-50 percent to about 150 children per class once the area is revitalized. Current facilities will not suffice to accommodate this increase and more will have to be constructed.

Considering reasonable walking distances, one should limit the area serviced by the day care center to the immediate vicinity of Maskeret Moshe (see Figure 22). According to city statistics, an average class size in this area is currently 14.⁸⁰ For the purpose of this thesis five assumptions are made: (i) that the educational system in the area will be reorganized so that the facility in Maskeret Moshe will only cater to children within the neighborhoods outlined in Figure 22, (ii) that only 10% of the infants will have to be accommodated, (iii) that the number of children in this area will increase by 50% after development, (iv) that only 50% of the children ages two to four years will attend the day-

⁷⁹ The area also consists of some ultra-religious communities, where the children do not attend the public educational facilities.

⁸⁰ According to city statistics, there are 55 children ages four and under in this area. Thus, assuming that class sizes are similar, there are about 14 children per class.

care center and (v) that 90% of the children ages four to six years will attend the center.

Thus, the day care center will have to accommodate five infants (10% x 28 x 150%), 21 toddlers (50% x 28 x 150%) and 38 kindergartners and pre-schoolers (90% x 28 x 150%) by providing one class for infants,⁸¹ one for toddlers and two for kindergartners and pre-schoolers. In terms of size, then, the day care center should consist of about 410 sq.m. of interior spaces (4x90+35+15), excluding circulation.

⁸¹ The infant class, if constructed, would not accommodate five children but 20, as specified by code.

V. SITING

V.1. Siting Considerations

This thesis assumes that, given the need for public facilities in the area and the lack of public property, a day care center should be constructed in Maskeret Moshe. A possible siting of the structure within the neighborhood was to be determined according to the following four factors: (i) historic precedents as demonstrated in Maskeret Moshe and in similar 19th century neighborhoods, (ii) the impact of construction on the public realm of the courtyard, (iii) the impact of construction on the units along the edges and (iv) practical constraints, such as financing and adaptability of existing units.

- Historic precedents: to determine historic patterns of public development in 19th century courtyard neighborhoods, I researched and analyzed the development of Maskeret Moshe. I also reviewed the development of Ohel Moshe (which was constructed concurrently with and next to Maskeret Moshe) and Me'a She'arim (the first and largest courtyard neighborhood in Jerusalem). In Maskeret Moshe, public structures were first constructed along the edges of the neighborhood, and it is possible that the original intention was to maintain the courtyard as an open space. Fifty years later, however, David Yellin⁸² authorized the construction of a public structure within the courtyard space. In Ohel Moshe, as in Maskeret Moshe, the public structures were initially constructed along the edges of the neighborhood, but as of the 1920's came to occupy structures within the courtyard. In Me'a She'arim, public structures were initially constructed within the courtyard space and later along the

⁸² David Yellin, one of the original residents of Maskeret Moshe, was then the manager of the "Wakuf" properties.

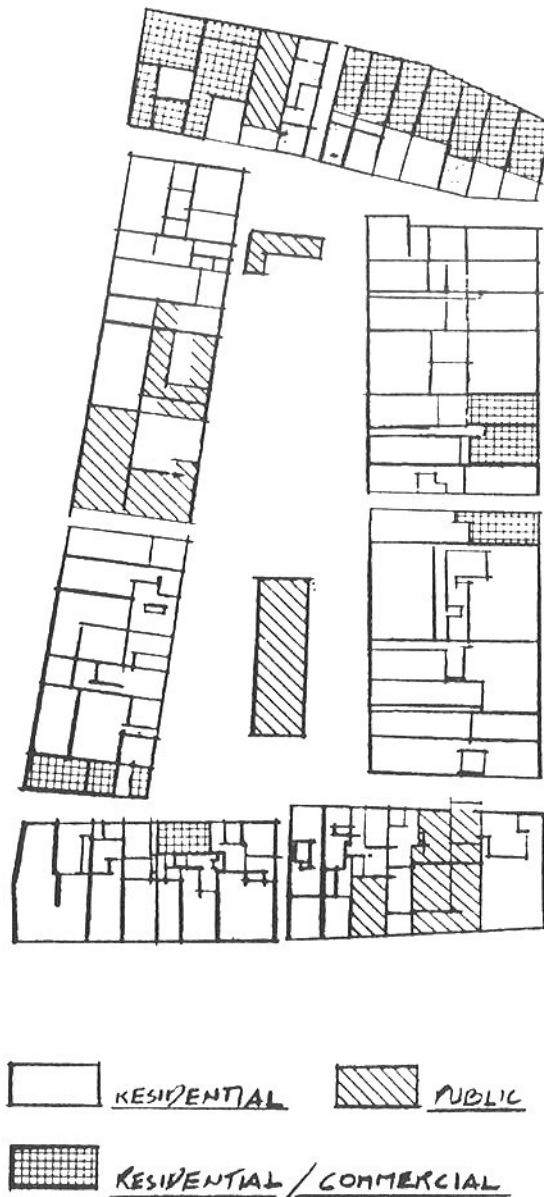
edges.⁸³ It thus seems, in terms of historic precedents, that a public structure may be constructed anywhere within the neighborhood.

- Impact on public realm: as stated in the design guidelines, the courtyard of Maskeret Moshe should retain a sense of spatial unity. For this end, construction of the public facility along the edges and the demolition of the existing kindergarten structure would be the most beneficial. If a public structure is to be constructed within the courtyard space, its size should be limited and conform to the design guidelines.
- Impact on units along the edges: all the residential units of Maskeret Moshe are privately owned (see Figure 23). As such, the degree to which the city can enforce their preservation is limited. The first option, that of adapting residential units for public purposes, could therefore ensure a greater degree of preservation (or even restoration) of these units.
- Practical constraints: the residential units are small, difficult to adapt and privately owned. To provide the required space, the city would have to purchase about 10 such units. While the city can purchase private property through the "condemnation for the public good" process, such a purchase would prove financially burdensome. In contrast, development within the courtyard would merely require a change in the designation of the already publicly owned land. Given that the city's financial resources are limited, it stands to reason that the city would prefer the courtyard siting.⁸⁴

⁸³ I could not find conclusive evidence to determine whether public structures were constructed along the edges during the initial stages of construction.

⁸⁴ Indeed, the city intended to do just that: the initial zoning amendment that the

Figure 23
Maskeret Moshe - uses and ownership of lots
 (drawing by author)



planning department of the Jerusalem municipality proposed for Maskeret Moshe suggested that a new public structure replace the existing asbestos cement kindergarten structure. The city later succumbed to pressure from the residents and approved the amendment without a provision for the construction of a new public structure in the courtyard.

V.2. Siting For Design Project

I initially saw three options for siting the day care center in the neighborhood: (i) along the edges of the neighborhood as adaptive use of existing units, (ii) in the courtyard and (iii) a combination thereof.

Considering the above, as well as the required space for a day care facility, I approached the design stage with the intention of implementing the last option of the three outlined above. This option allowed the design of a relatively small structure within the public space, and the adaptation (and purchase) of only five units by the city.

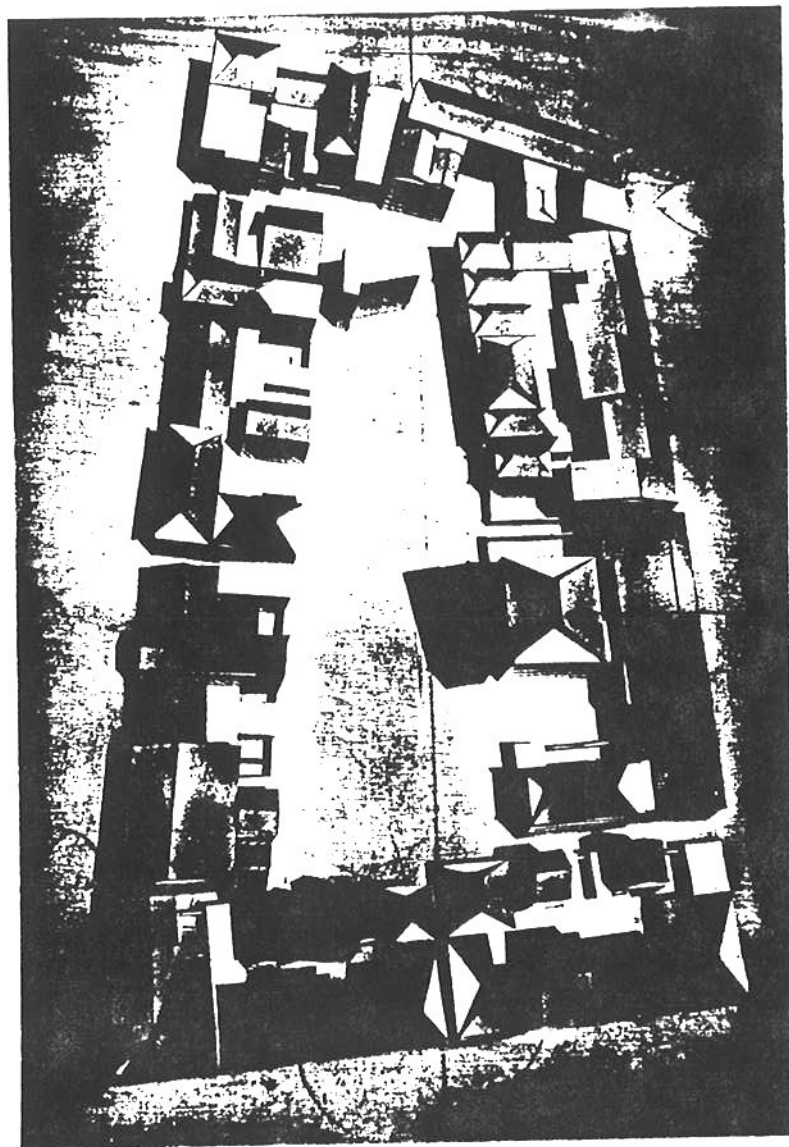
During the first stage of the design, however, I realized that yet another option existed: that of adding a new structure, within the public space, to existing units along the edges. This I concluded to be the best solution because it could restore the unity of the courtyard space, and at the same time maintain the advantages of the former option (i.e. the preservation of interior spaces and facades of existing residential units and the purchase of less than 10 of them).

To provide as much space as possible, I had to design a two-story addition. Assuming that such an addition could not be higher than the structures within the adjoining lots, it had to be situated along either the eastern or northern edges of the neighborhood. There, existing two-story structures, as well as future ones (as per my guidelines for new construction), could accommodate for such height. However, an addition within the courtyard space could not be constructed in its narrower portion, as it would disrupt the continuity and unity of the public space. I therefore had to situate the new addition along the southern portion of the eastern edge.

Of the eight lots in this portion, four demonstrate the two major construction phases of Maskeret Moshe. Of these four lots, three are adjacent, form a greater physical unit, and clearly demonstrate the development patterns that are typical to the eastern edge

(see the guidelines proposed in this thesis above). I therefore decided to situate the new addition next to them (see Figure 24).

Figure 24
Maskeret Moshe - photograph of a model of the neighborhood with new
addition
(model by author)



site

VI. DESIGN GUIDELINES FOR A DAY CARE CENTER

The new scheme required the development of design guidelines for all but the public facades of the historic units and the new addition.⁸⁵ These guidelines, as outlined below, conform to the ideas that are outlined in chapter III of this thesis and to the guidelines for development along the edges.

1. The structural components of the historic fabric may not be replaced with modern ones.
2. The structural integrity of the historic fabric may not be compromised.
3. The interior facades of the 1890's structures must be preserved.⁸⁶
4. Full height vertical partitions may not be constructed within the 1880's cross-vaulted and barrel-vaulted spaces, because such partitions would detract from the spatial qualities and integrity of these spaces.
5. Full height vertical partitions may be constructed within the 1890's spaces that are box-like spaces and would not be compromised by such partitions .
6. Horizontal planes may not be constructed within the 1880's cross-vaulted and barrel-vaulted spaces.
7. Horizontal planes may be constructed within the 1890's spaces, but may not subdivide openings along the facades.
8. Existing temporary structures may be demolished.

⁸⁵ The design guidelines for new structures within the courtyard space applied to "main structures," not to additions to existing "main structures".

⁸⁶ To preserve the original 1885 interior facades, one would have to demolish structural elements that were added probably around 1892. I decided to avoid such reconstruction and to maintain these facades as interior walls.

9. Existing facades along the public courtyard should be changed as little as possible (some change may be inevitable in order to physically connect the addition to the original structures).
10. The new structure may not exceed the height of the existing one.
11. The new structure must be detached from the existing structure in order to: (i) maintain the historic facade of the original units and (ii) repeat the existing pattern of a space between an existing structure and a new one.
12. The spaces of the addition must be accessed through the existing structure, so as to maintain the original sequence of entry.
13. The new courtyard facade of the addition should reflect the original division into three similar lots.

CONCLUSION

The 1890's development enriched the spatial experience within the lots by subdividing the original public spaces, by framing views (such as that from the courtyard, through a door opening in the newer structure, into the now semi-public space) and by enhancing the sense of intimacy of the various spaces. Later, temporary construction added yet another layer, that of textural richness, to the historic fabric.

It was to these two patterns, the spatial development and the use of materials, that I turned in generating the design of the new addition. The cladding material, for example, was determined by the characterization of the new structure as an "addition" rather than the "main structure," and also in an attempt to reintroduce non-masonry materials into the neighborhood. At the same time, the detachment of the addition from the historic structure helped, among other things, to enhance the entry sequence from the courtyard.

I have determined earlier the value of patterns rather than elements as the key to forming design guidelines for preservation. The design process brought yet greater recognition of their value: I found that the patterns I have identified in Maskeret Moshe formed a framework within which I could design a structure that did not imitate the historic fabric but rather was consistent with it.

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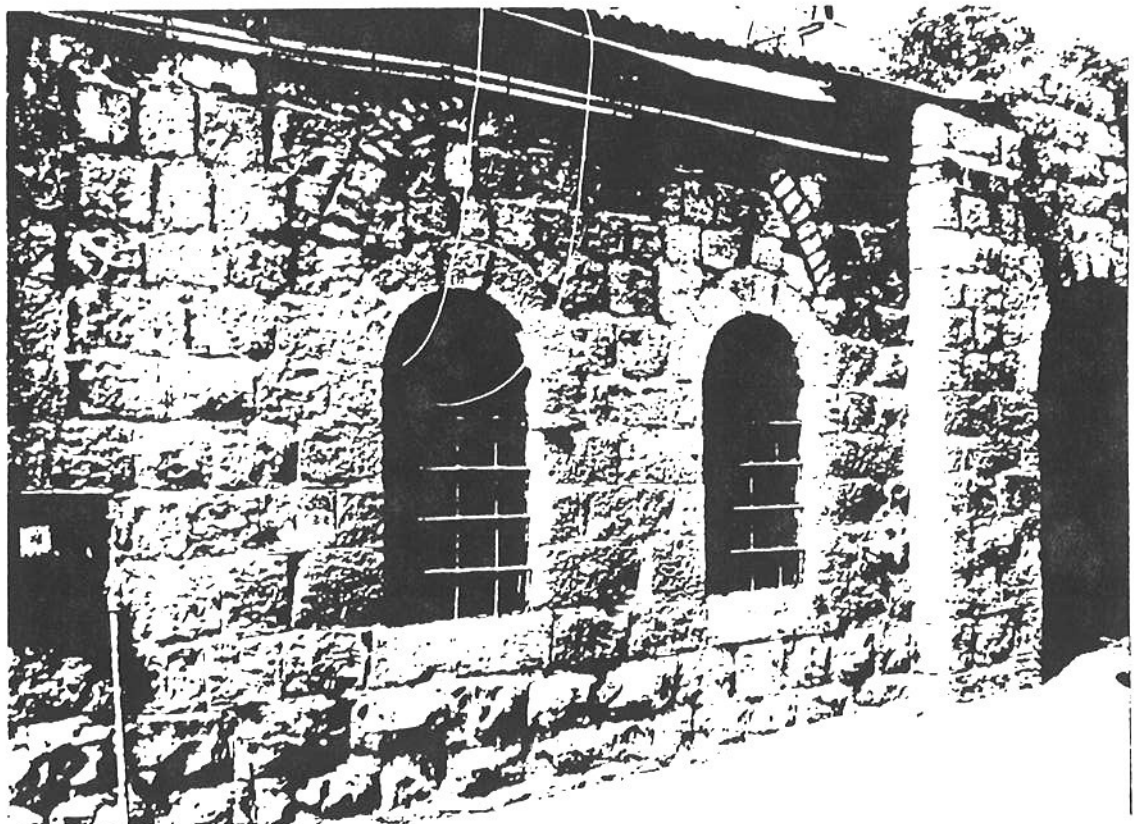
Appendix 1

Detailing of Stone and Openings

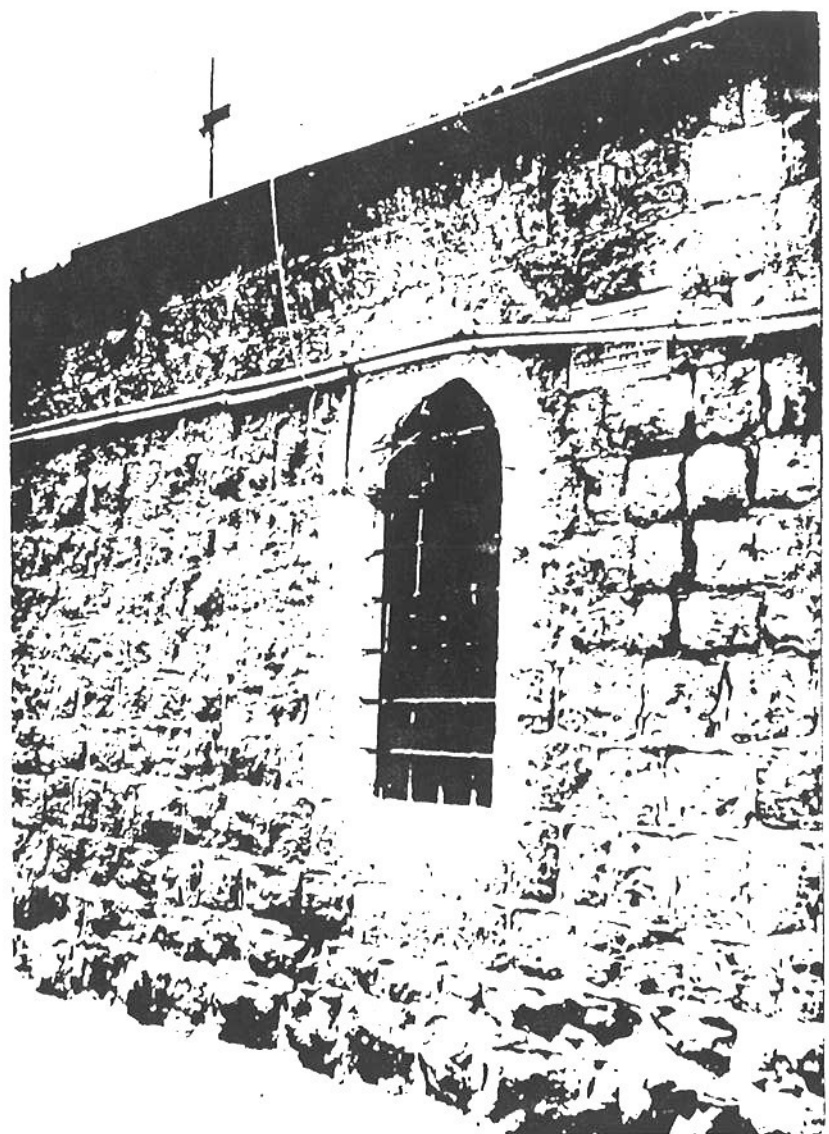
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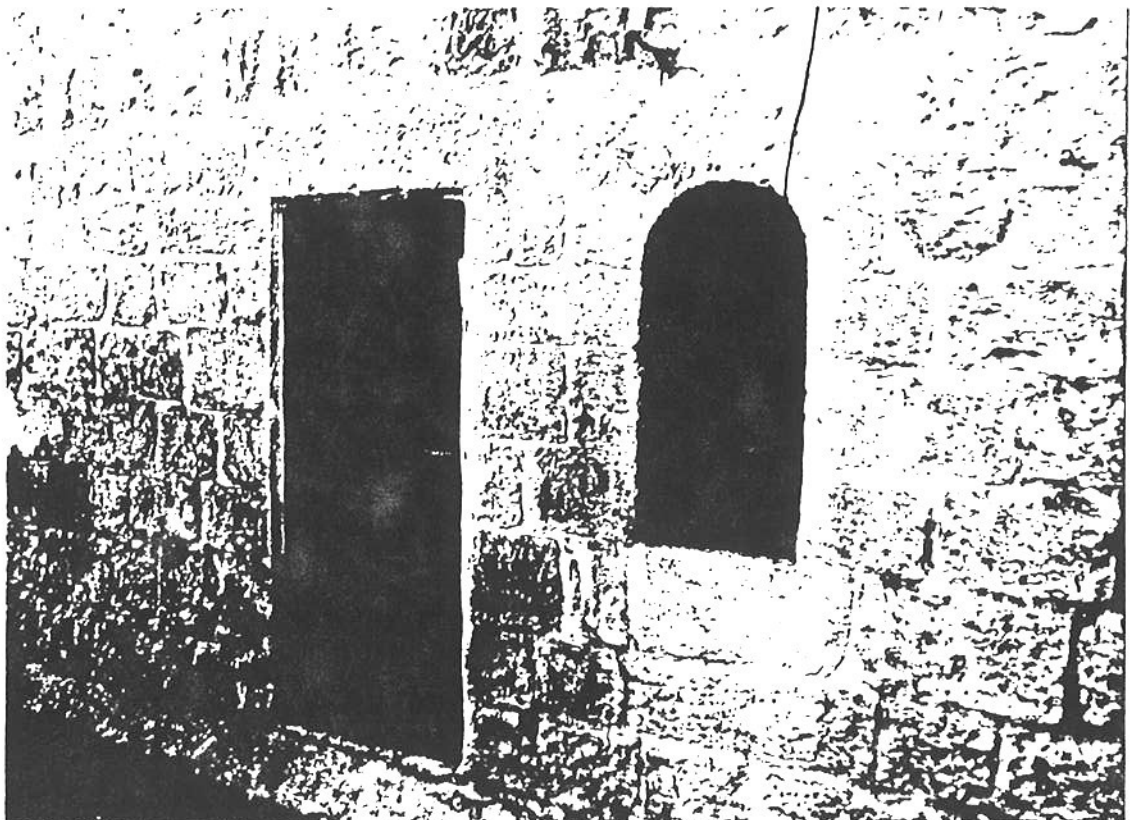
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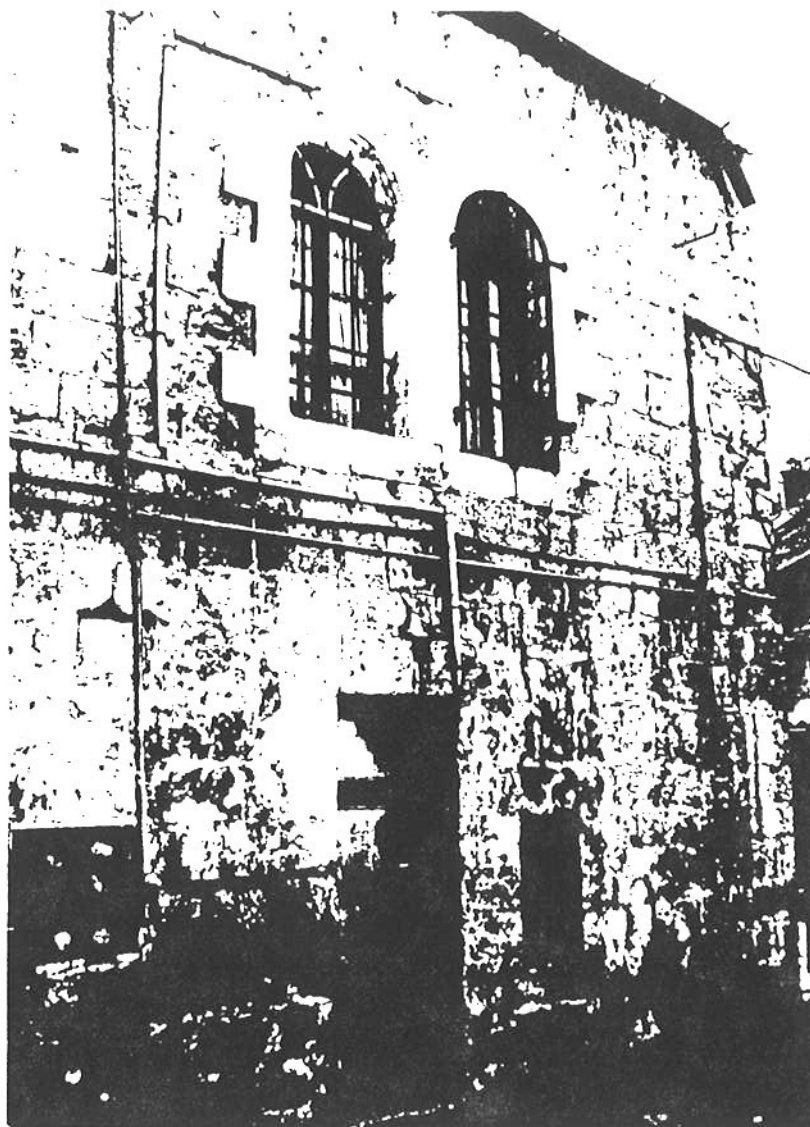
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Appendix 2

Number of Households in Maskeret Moshe: 1885 - 1930.

1890 - at least 100 families (Ben-Arie, 234)

1897- 130 apartments. (Ben-Arie citing Luntz, 130)

1901 - 52 owners (Myzel, 68)

1902 - 120 landowners (Ben Arie, 303)

1904 - 48 landowners and 35 tenants. (1904 Board Election Form)

1918 - 141 households (1918 List of Neighborhoods in Jerusalem by Number of Households, S2/426)

1929, 1930 - 36 landowners (1929, 1930 Board Election Forms)

Appendix 3

Contract: 18.1.82

SECRET

Appendix 3

18.1.82

(sixpenny stamp)

C O N T R A C T

BETWEEN the undersigned has been agreed as follows:-

Messrs. Arthur Cohen, Samuel Montagu and Henry Harris, domiciled at London Owners of a piece of ground of the area of 1960½ Turkish square paces which is situated outside Jerusalem towards the Jaffa Road and bounded on the North by a Country Road leading to the Village of Der Jassin and separating the said piece of ground from one belonging to Mr. Valero Banker of Jerusalem and from other lands belonging to Abdirrahman Ilkhaldi and others and on the other sides by the Road which separates it from the property of Messrs. Benesh Salente & Co. permit Messrs. David Gutman, Benjamin Salant, Nathan Hirsch Hamburger, Joseph Moses Krauss, all four Austrian subjects, Joel Moses Salomon, Abraham Elkan Sachs, both German subjects and Joseph Riblin under British protection all domiciled at Jerusalem Members and partners and at the same time representatives of the Society of Misohkenoth Israel of Jerusalem to have eighty single or forty double houses built on the said piece of ground in stone similar to those constructed by the said Society upon its ground lying close to the Ground in question and also a Synagogue, cisterns and a Bath and such other Buildings as may be considered necessary for the common use of all who may inhabit the said Chambers which latter Buildings must occupy at least an eighth part of the whole area of the Ground.

For the cost of the work of construction which is intended on the one hand to stimulate the spirit of colonization and industrial habits among the Israelites of Jerusalem and on the other hand to honor the Venerable Sir Moses Montefiore the said Arthur Cohen Samuel Montagu and Henry Harris undertake to advance to the said partners £2600 sterling (two thousand six hundred Pounds sterling) as against £1820 (one thousand eight hundred and twenty pounds sterling) to be paid by the latter. The payments shall be made in proportion as the proposed Works are carried out and always on Certificates from the Architect for the time being entrusted with the superintendence of the work or from such persons as may be entrusted therewith by the said Arthur Cohen Samuel Montagu and Henry Harris. The payments supposing that the said houses and a cistern will be finished at or before the expiration of three years counting from to day shall be made in the following proportion.

By the first contracting parties

1st year	£.stg.1000	to	£.stg.500	(to be paid by the partner of	
				(and in the Building Society before	named
2nd year	" "	1000	to	" "	500
3rd year	" "	600	to	" "	500

as to the rest of £520 stg. to be paid by the said partners vide g.6. Lastly they permit the above named partners and their representatives to inhabit the houses which are to be built and to enjoy in common the use of the other Buildings intended for the common use of the tenants or to cede the right of dwelling there to other Israelites exclusively the whole for twelve years from the completion of the Works or fifteen years from today.

The said Messrs. David Gutmann, Benjamin Salant, Nathan Hirsch Hamburger, Joseph Moses Krauss, Joel Moses Salomon, Abraham Elkan Sachs and Joseph Riblin on their part undertake -

1st. To have the above mentioned dwelling houses with a cistern finished within three years certain and the other Building for common use in the course of the fourth and fifth year.

2nd. To follow out exactly the plan to be prepared by the said Architect as regards all the said Buildings.

3rd. To have the name of Sir Moses Montefiore inscribed on this group of Buildings in perpetual veneration for his memory.

4th. Only to allow the 40 or 80 houses (as the case may be) to be inhabited by Israelites who in turn must conform to the conditions and obligations of these presents.

5th. To pay the land taxes and all others of every kind under which the Ground or the Buildings are laid and for which the Owners may be liable.

6th. To contribute to the cost of construction the Sum of £.stg.1820 (one thousand eight hundred and twenty pounds sterling) of which £1500 (one thousand and three hundred) will be payable in the time and proportion specified above and the remaining £520 (five hundred and twenty) payable in two equal yearly instalments in the fourth and fifth years from today.

7th. Messrs. Arthur Cohen, Samuel Montagu and Henry Harris bind themselves on their part to transfer or procure to be transferred to the said partners above named on to their Order the Ownership of the 40 or 80 houses (as the case may be) and of the piece of ground on which they are built (but not to include the Buildings for common use and the ground on which the same are built but which are always to remain the property of the said Arthur Cohen, Samuel Montagu and Henry Harris) on the following conditions:

A. That the partners herein before particularly named pay to the other party in addition to the above named sum of £1820 stg. £3100 stg. (three thousand one hundred Pounds sterling) divided into ten equal yearly instalments, the first of £310 (three hundred and ten pounds sterling) falling due the sixth year and the tenth and last the fifteenth year from today.

B. The said partners agree also to conform strictly to the obligations and conditions above specified.

C. In case of the Clauses of this Contract not being fully carried out the sum of £1820 sterling mentioned above g.6 or so much thereof as shall have been expended, shall be deemed for as rent for the above Buildings and such Buildings in that case shall be wholly the property of the said Arthur Cohen, Samuel Montagu and Henry Harris.

8th. The said proprietors, after having transferred the ownership of the houses with the piece of ground on which they shall be built to the said partners of Mischkenoth Israel are to allow them the perpetual use of the Buildings for common use under the following two conditions:

A. That only Jewish inhabitants of these houses shall be entitled to the use of the Buildings for common use.

B. That all the inhabitants bind themselves by proper regulations to keep these Buildings as well as the whole place always properly and in good sanitary condition.

9th. The last named partners on their part declare that they accept this promise of Sale for themselves and for their representatives under the above named conditions.

Done in duplicate between the above mentioned parties on the Eighteenth day of January 5642 (One thousand eight hundred and eighty two) in London as far as concerns Messrs. Arthur Cohen, Samuel Montagu, Henry Harris and at Jerusalem as regards Messrs. David Gutman, Benjamin Salant, Nathan Hirsch Hamburger, Joseph Moses Krauss, Joel Moses Salomon, Abraham Elkan Sachs and Joseph Riblin on the fifteenth day of Kislev 5642.

(Signed) David Gutman
Benjamin Salant
Nathan Hirsch Hamburger
Josef Moses Krauss
J.M. Salomon
A.E. Sachs, Josef Riblin

-3-

No.363

Per l'autenticita delle sopraposte firme dei SSrs, David Gutmann, Benjamin Salant,
Nathan Hirsch Hamburger and Josef Moses Kranss personalmente conosciute -

Hall.I.R. Consulate Austro-Ung.

Jerusalem li 16 Dicembre 1881

(Stamp) I.R.CONSOLATO D AUSTRIA, JERUSALEM

(Signed) G.PASEAL

(stamp) KAISERLICH DEUTSCHES CONSULAT, JERUSALEM

Josef Rivelin

For legalization of the foregoing Seals and Signatures
of the Consuls of Austro-Hungary and of Germany respectively,
and for attestation of the above signature of Mr. Joseph Rivelin -

British Consulate
Jerusalem, December 22nd 1881

(Stamp) BRITISH CONSULATE,
PALESTINE

(Signed).....
CONSUL

Appendix 4

Translation of the "Wakuf" Document

Appendix 4

Sir Moses Montefiore Testimonial.

Jerusalem

56
78

Translation of the Wakuf Document
for the Public Building of the Hachshera & Chof. Nishit
Associates.

On this date appeared before the Council of the Court
of Jerusalem Mr David son of Yezua Effendi Zolkin, Is-
raelite of the Ashkenasim Community, domiciliated in
Jerusalem, Turkish subject, attorney on behalf of Messrs
Arthur Cohen, Samuel Montagu, Harold Henry Harris son
of Henry Salomon Harris & Francis Abraham son of
Joseph Mayer Montefiore, Israelites, English subjects,
resident in London, according to judicial Power of
Attorney, legalized by the Turkish Consul General of
London, on the 4th November 1902 (= 1318 of the Turkish
Government's era) & approved by the Departement of the
Government of the Province Jerusalem, on the 10th
August 1320. The said attorney declared & acknowledged
willingly & with his entire consent, being in best
state of health & enjoying all his legal rights
that by virtue of the said Power of Attorney he
is dedicating as Wakuf all the properties appertai-
ning legally to his said constituents according to
forty legal title deeds registered by No No 744, 745, 746
(47; 820, 821, 822 & 823 in the Tarrar of February
1317 (1902); & by No No 126, 127, 128, 129; 130, 131, 132
& 133 in the Tarrar of November 1319 (1903); & by No No
335, 336, 337; 332, 333, 334; 518, 519, 520; 515, 516, 517;
530, 531, 532; 527, 528, 529; 524, 525, 526; 521, 522,
& 523 in the Tarrar of February 1317 (1902); Containing:
I. Three parlours, rooms, one oven, one upper room.

1. The Synagogue of Hachshera Moshe.

one cistern & a court yard; situated outside of the City of Jerusalem suburb of the Jaffa Gate, limited on the South by the Public Road & the house of Nachum Hekazai, on the East by a Private Road, on the North by the house of Ben son of Abraham, & on the West by the Public Road; having 400² piques.

II. One cistern, having 230² piques & limited on the South, East & West by a Private Road, on the North by the house of Lea daughter of Abraham Haim.

III. A piece of ground³ having 2050² piques & surrounded by the Private Road.

IV. A piece of ground⁴ having 1600² piques & surrounded by the Private Road.

The whole of the said houses, cisterns & pieces of ground being situated in the quarter of Nazhereth Moshe.

V. Three parture & three upper rooms & a court yard⁵ having 115² piques & limited on the South by the Public Road, on the East by the oven to be mentioned, on the North by a Private Road & on the West by the Public Road.

VI. An oven, one cistern & a court yard, having 113² piques & limited on the South by the Public Road, on the East by the house of Bechor Eliezer son of Beniam, on the North by a Private Road, on the West by the above mentioned house⁴).

VII. A piece of ground & one cistern, having 900² piques & surrounded by Private Roads.

VIII. A piece of ground⁵ surrounded by Private Roads, & having 500² piques.

IX. A piece of ground & one cistern having 140² piques & limited on the South & North by a Private Road, on the East by the above mentioned piece of ground & on the West by the houses of Vida daughter of Salomon, Rebecca

2) The Public Gardens of Nazhereth Moshe. - 3) Synagogue of Old Moshe. - 4) in VI. - 5) Public Gardens of Old Moshe.

daughter of Yuda & Abraham son of Daniel.

X. A piece of ground containing a cistern, limited on the South by the piece of ground to be mentioned on the East by a Private Road, on the North by the houses of Rachiel, Vida & Yuda Levy, & on the West by a Private Road, having 30 ^o piques.

XI. A piece of ground containing a cistern, having 200 ^o piques & limited on the South by the houses of Joseph Levy, Mordechai Shirish, Elishu Trablous, Basha Wehavi & Raphael son of David; on the East by the houses of Raphael Sender, Jacob Mizrahi, Israel son of Yomtor, Bension Uziel & Raphael Shiriza, & on the West by a Private Road.

XII. A piece of ground limited on the South by the public Road, on the East & North by a Private Road & on the West by the house of Isaac son of Abraham Ashkenasi; having 500 ^o piques.

The whole of the above mentioned houses, cisterns & pieces of ground, being situated in the quarter of Chel Moshe.

Appendix 5
Memorandum

A153/127/6

Appendix 5

MEMORANDUM

Preliminary

We have perused the Minutes of the Fund since its inception and extracted:-

- (a) all references to the appointment and retirement of Trustees and
- (b) all reference to dealings with property from time to time belonging to the Fund

We have also perused the following deeds which, we are informed, are the only deeds in the possession of your Fund :-

1. 18th January 1882. Contract between Arthur Cohen, Samuel Montagu and Henry Harris and representatives of the Mishkenoth Israel Society enabling the said Society to build 80 houses.
2. 9th June 1882. Contract between Arthur Cohen, Samuel Montagu and Henry Harris, and representatives of the Ohel Moshe Society enabling the said Society to build 80 houses.
3. 27th May 1892. Contract by Arthur Cohen, Samuel Montagu and Henry Harris with the consent of Joseph Sebag-Montefiore and representatives of Yemin Moshe Society (Beth Nathan Division) enabling the said Society to build 65 houses.
4. 27th May 1892. Similar contract for Beth Yehudit Division of the Yemin Moshe Society.
5. 1905 (undated) Draft Agreement between Arthur Cohen, and Harold Henry Harris "on behalf of themselves and other the Trustees" of the Fund and representatives of Sichron Moshe Society enabling the said Society to build 100 houses.
6. 1925 (undated) Agreement between Arthur Ellis Franklin Geoffrey Sebag-Montefiore, Norman Bentwich and Isaac de Polakoff "on behalf of themselves and other Trustees" of the Fund and representatives of the Kiriat Montefiore Co-operative Society Limited enabling the latter Society to build 40 houses etc.

Handwritten note:
1st and 8th November
line in page 1906

7. 1925 or 1926.

Draft Power of Attorney by Harold Henry Harris in favour of Elieser Yellin to deal with real property in Palestine.

The Montefiore Testimonial Fund was constituted in accordance with a resolution of the Board of Deputies of 1874 and started by a printed Appeal containing a preliminary list of subscribers and dated the 3rd March, 1875, the first report of the Executive Committee, dated the 6th March, 1876, submitted to the General Committee on the 23rd March 1876, states that, in accordance with the expressed views of Sir Moses, the Executive Committee arrived unanimously at the conclusion that the funds collected, then amounting to £10,682. 3. 5. less costs, should be expended in the purchase of ground in the Holy Land, and in the building of houses there, in establishing a loan fund and in aiding the able-bodied inhabitants in agricultural and trading pursuits, or in such of those objects as the Executive Committee might from time to time deem expedient.

The first practical effect of this Policy was the constitution, in 1882, of two building Societies to build houses on ground near the Jaffa Road Jerusalem for Sephardim and Ashkenazim respectively.

The Contract constituting the Maskereth Moshe Society for the erection of 180 houses was dated the 18th January 1882 and made with the representatives of the Society of Mishkonoth Israel of Jerusalem

The Contract constituting the Ohel Moshe (Sephardim) also for

80 houses is dated the 11th July 1882.

Both Contracts were signed by Arthur Cohen, Samuel Montagu and Henry Harris as owners of the lands in question. They were presumably the gentlemen in whose names the two plots of land of 19,601½ and 20,000 Turkish square pica were registered in Jerusalem. They had survived Mr. J. M. Montefiore who had died in 1880.

Under Turkish law no trusts were recognised and, on the death of a registered owner, his heirs or the representatives of his estate had to concur in rectifying the register.

The "Windmill" site "Yermin Moshe" has been purchased long before by Sir Moses Montefiore and the late Dr. N. M. Adler Chief Rabbi, out of the proceeds of the Touro fund and a collection made by them. This land and also the Jaffa garden were registered in the sole name of Sir Moses Montefiore, who died in 1885. Mr. E. N. Adler was instructed to go to Jerusalem in 1888, to settle the difficulties which had arisen there. He succeeded in clearing the site of some 300 squatters who had arbitrarily occupied it and arranged that Joseph Sebag-Montefiore, as the tenant for life under the entailed estates of Sir Moses, should be registered as the then owner. It accordingly became possible to erect thereon in 1892 and 130 houses of the Yermin Moshe Society - Beth Nathan and Beth Yehudith.

הארכיון הציני

TRUSTEES.

The Committee of the fund from time to time has appointed special trustees for isolated transactions of whom for the purposes of the present enquiry no note need be made.

The position with regard to the general Trustees of the Fund may be stated as follows :-

(1) The original Trustees were Mr. J. M. Montefiore, Mr. Arthur Cohen, Mr. Samuel Montagu afterwards the first Lord Swaythling and Mr. Henry Harris.

(2) Mr. J.M. Montefiore died in 1880 and the first registered owners in Jerusalem were his survivors, Mr. Arthur Cohen, Mr. Samuel Montagu and Mr. Henry Harris.

(3) On the 31st July 1899, Sir Samuel Montagu resigned and Mr. Henry Harris died, Mr. L. S. Montagu afterwards the second Lord Swaythling Mr. Edmund Sebag-Montefiore and Mr. Jacob Waley Cohen being then appointed Trustees.

(4) Under date the 19th December 1911, the Minutes record that Mr. Arthur Cohen and Lord Swaythling resigned from the Office of Trustee and that Mr. R. M. Sebag-Montefiore and Mr. H. H. Harris were to be asked to be trustees in their places to act jointly with Mr. J. Waley Cohen and Mr. E. Sebag-Montefiore.

(5) Mr. R. M. Sebag-Montefiore died of wounds during the war. Mr. J. Waley Cohen resigned membership of the Committee in June 1925

but has not resigned his trusteeship;

(6) In connexion with the bequest by Madame Rosalie de Poliakoff Mr.A.E.Franklin, Major Geoffrey Sebag-Montefiore Mr.Isaac de Poliakoff and Mr.Norman Bentwich were appointed as Trustees and were authorised to be parties to a proposed Agreement with the deceased's Executors.

(7) In a letter addressed to us by Mr. Norman Bentwich dated the 27th February, 1928, he states that "Mr.Yellin ... tells me ... that now the lands so purchased are registered in the names of the four following persons Arthur Franklin Geoffrey Sebag-Montefiore, Henry Harris, David Yellin." Mr. Bentwich added that he had no knowledge of having been appointed a trustee.

RECOMMENDATION

In our opinion it appears that the general Trustees of the fund are Mr. Arthur Franklin, Mr. Geoffrey Sebag-Montefiore Mr. Isaac de Poliakoff, Mr.Norman Bentwich jointly with Mr.Jacob Waley Cohen. Any of these gentlemen who no longer wish to act should retire by Deed and new Trustees if necessary be appointed in their place.

The gentleman whose names are given by Mr. Bentwich as being the registered owners of lands in Jerusalem should not, unless any special reason to the contrary transpires in the future, be made the registered owners of any future properties acquired by the Fund,

but such properties should be registered in the names of the general trustees.

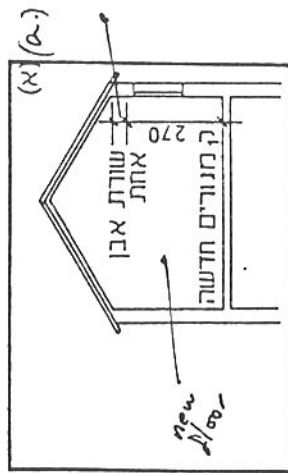
It would appear probable that there are still special Trustees whose names appear as the registered owners of various property in which the Fund is interested in or near Jerusalem. A careful extract of all the relevant entries in the Land Register in Jerusalem should be obtained from Mr. Yellin and preserved as a record with the archives of the Fund in London.

Appendix 6

Addendum No. 1 to plan no. 3832

City Design Guidelines

-1-



floor height

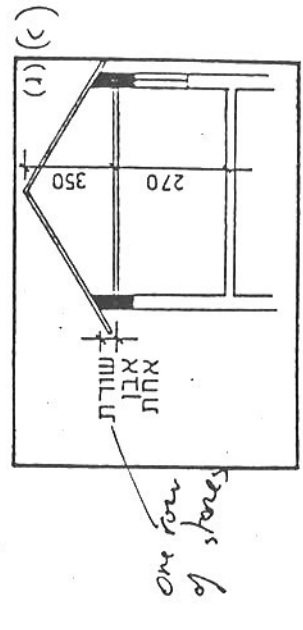
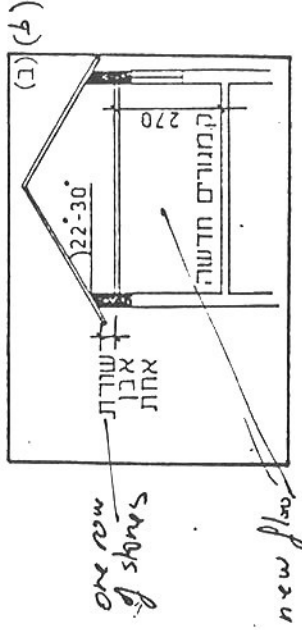
גובה קומות

(א) גובה קומה חדשה שתבנה על פי תכנית זו לא יעלה על 2.70 מטר ספני רצפה עד פני הקרה כמפורט בדוגמא (א).

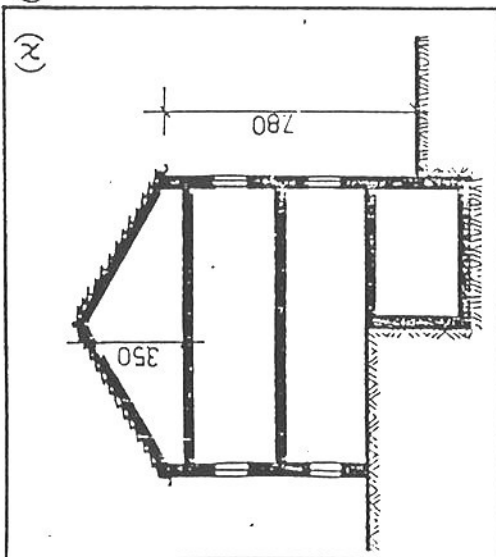
(ב) שיפוע גג הרעפים יהיה בין 22° - 30° כמופיע בדוגמא (ב).

(ג) גובה רום גג הרעפים לא יעלה על 3.50 מטר ספני מישור התקרה העליונה כמופיע בדוגמא (ג).

* ראה סעיף "אזור סגור מיוחד" - מספר הקומות וגובה הכניסן בהוראות התכנית.



(א) (2)



(blbly . height)

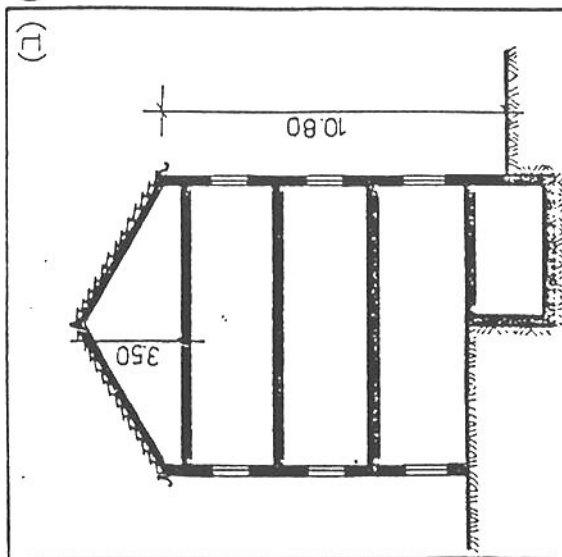
2. גובה בנינים

(א) גובה הבנין לא יעלה על 7.8 מטר ממשלס פני הקרקע הסופיים ועד למדלפות גג הרעפים כספורט כדוגמא (א).

(ב) ברח' אגריפס וברחוב סגילת ישרים גובה הבנין לא יעלה על 10.80 מטר ממשלס פני הקרקע הסופיים ועד סלפנות גג הרעפים כספורט כדוגמא (ב).

a. building shall not exceed 780 meters to bottom of roof slope
b. along the northern facade, same height shall not exceed 10.80 meters

(ב) (1)



(א) (x)

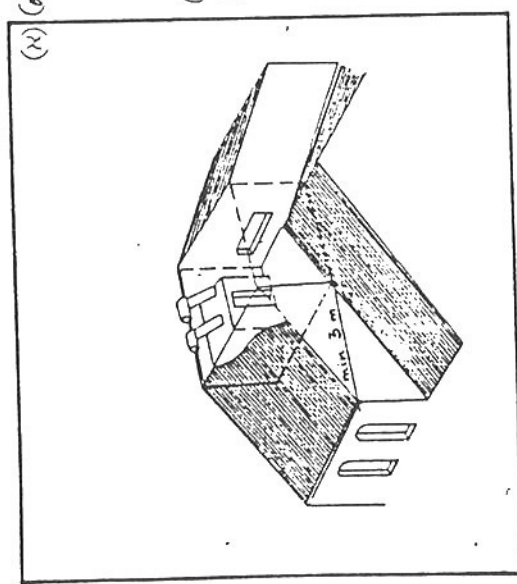
פתחים בגג (openings in tile roof)

3. פתחים בגג הרעפים

פתחים בגג הרעפים יותרו אך ורק בצורה ובמידות המפורטות להלן:

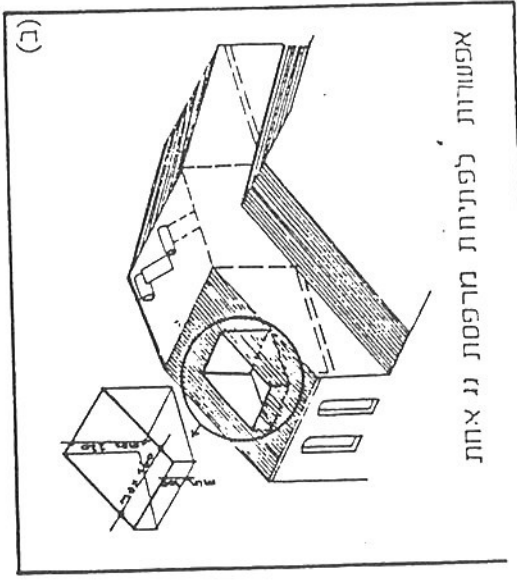
openings shall be permitted only
a. in center of roof (see (a))
b. in slopes (see (b))
c. not as in (c)

- (א) בסרכז הגג לפי דוגמא (א).
- (ב) בשיפועי הגג לפי דוגמא (ב).
- (ג) פתחים בצורת "קוקיה" אסורים. ראה דוגמא (ג).

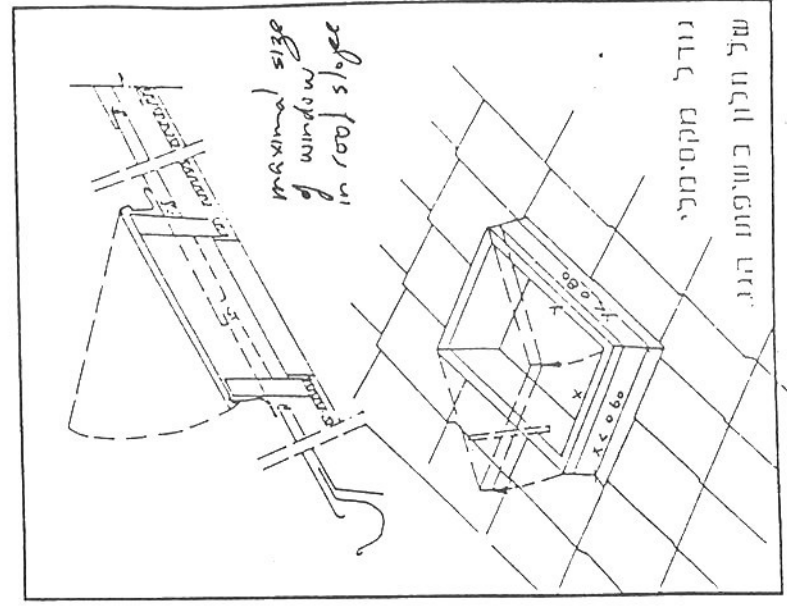


(ב) (x)

(ג) (x)



אפשרות לפתיחת מרפסת נג אחת



גודל מקסימלי של חלון בשפוע הגג

מקרא:

גבול חלקה

חצר

חזית מקורית

בנין

lot boundary line

yard

original facade

building

proposed
location of courtyards

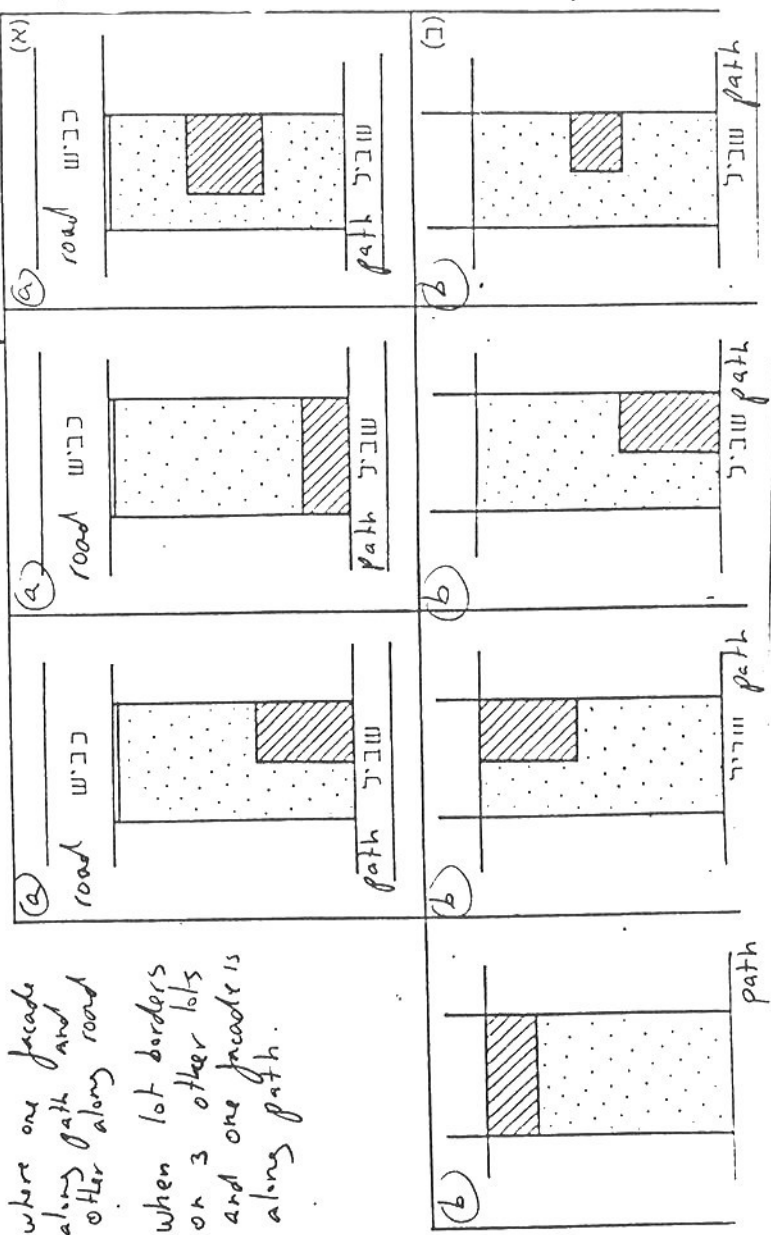
options for development
according to relation of
lot to other lots, roads
and paths.

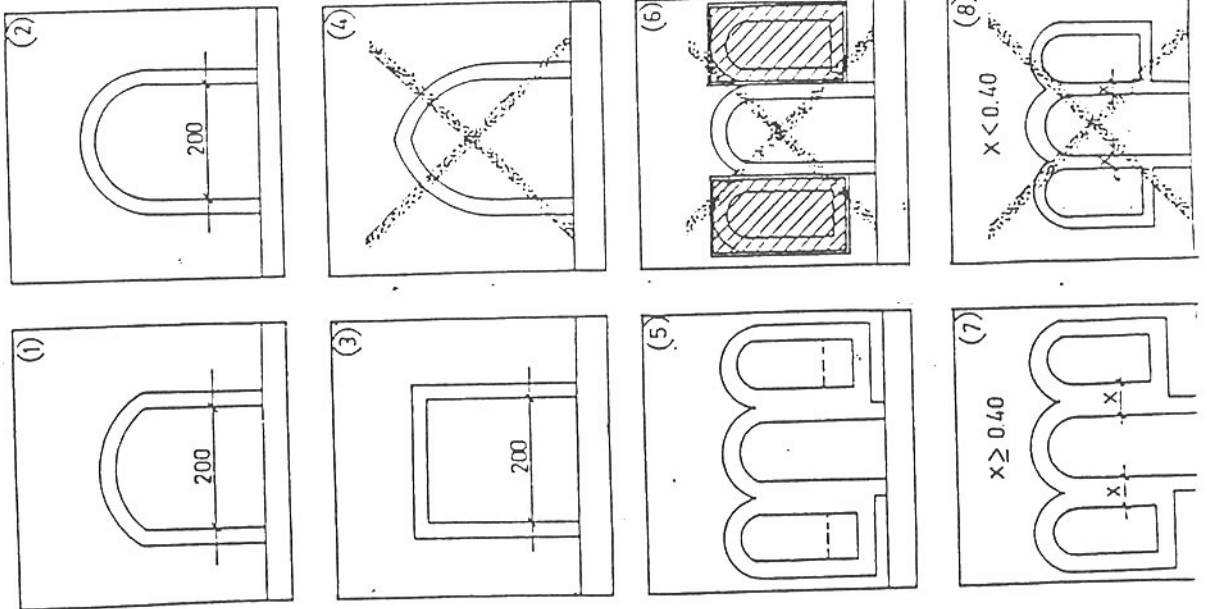
- where one facade
along path and
other along road
- when lot borders
on 3 other lots
and one facade is
along path.

אפשרות למטעם זכויות הבניה בתכנית
של 80% (ראה סעיף 10(ד) בהוראות
התכנית).

א) מקרים בהם החלקה בעלת חזית
אחת הפונה לשביל (פנים השכונה)
והחזית השניה פונה לכביש והיא
חזית מקורית.

ב) מקרים בהם החלקה גובלת עם
חלקות סגורות ב- 3 חזיתות
ועם שביל צדדי, נחזית אחת
בלבד.





Commercial facade

חזית מסחרית

openings:

פתחים:

בחזית מסחרית שהפתחים הקיימים אינם מתאימים

לשימוש מסחרי תותר הגדלת הפתחים לרוחב מקסימלי

של 2.00 מטר בתנאי שבובהם לא יעלה מעל חקרת קומת

הקרקע.

צורת הפתח יהיה כאחת הדוגמאות (1-3) ולא כמופיע

בדוגמא מס' (4).

בחזיתות בהן קיימים פתחים מקוריים של הכניס

כמופיע בדוגמא (5) יותר להוריד סורת אבן אחת

או שתיים שאין החלון על מנת להגדיל את הפתח

לחלון ראווה.

חלונות ראווה המכסים את הפתחים המקוריים

בדוגמא (6) אסורים בהחלט.

בחזיתות בהן מופיעים יותר מפתח אחד, רוחב

השטח הכניס כנייהם לא יפחת מ-0.40 מטר.

כמופיע בדוגמא (7) ולא כבדוגמא (8).

openings may be enlarged to 2.00
see drawings 1-4

where the openings are as drawn in #5,
they may be enlarged by removing 1-2
rows of stone from the bottom.

where there are multiple openings, the spacing
between them must exceed 40 cm. (see 7,8)

הוראות בניה באבן:

בניה קירות האבן תהיה לפי עקרונות בניה אבן מסורתית.

(א) גובה נדבכים לא קטן מ-19 ס"מ ולא גדול מ-31 ס"מ

ראה דוגמא (נ1)

הספיה כאבן פראית או לקט אסורה

ראה דוגמא (נא).

(ב) אורך האבן לא יפחת מ-25 ס"מ, ראה דוגמא (נ2)

דוגמא אסורה (נא2).

(ג) גודל אבני פינה לא פחות מ-15 ס"מ. ראה דוגמא (נ3)

דוגמא אסורה (נא3).

(ד) בשילוב שני סוגי סתירות, הסתירות העדין יהיה טיפוסית הגם יותר. ראה דוגמא (נ4)

דוגמא אסורה (נא4).

(ה) קושי האבן תיזוי יהודי או מיזי חילוי.

(ו) לא יותר שיטות כאבן בגרון ארום.

(ז) לא תותר הדגשת הכ"חול ע"י חרוץ במסמר.

stone details should conform to traditional stone construction

(a) see #1 for stone height

(b) see #1(a) for stone shape

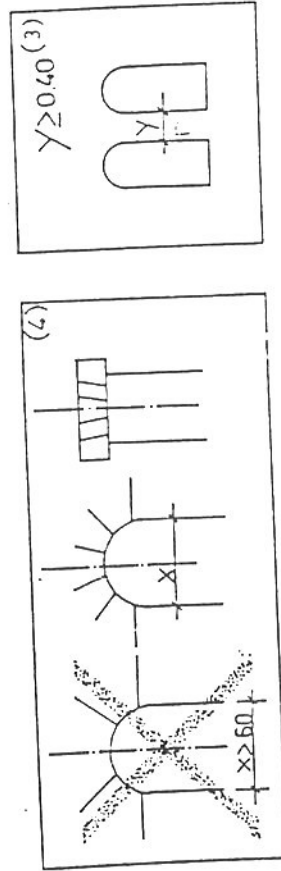
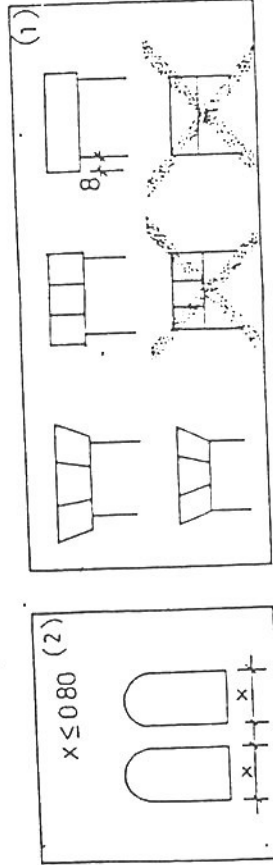
(c) see #2, #2(a) for stone length

(d) see #3, #3(a) for dimension of corner stone

(e) see #4, #4(a) for combining two stone finishes

- (3) red stone may not be used
- (4) grout should not be emphasized by indolent.
- where 2 stone finishes are employed, first-honed stones should be placed above rough-honed stones.
- (d) hardness of stone should conform to "Mizy Yehudi" or "Mizy ch. yu" stones.

1. see # 1 for stone details above openings.
2. see # 2 for maximal width of openings between openings.
3. see # 3 for spacing between openings.
4. see # 4 for location of the key stone.
5. window frames should be finely finished.



6. plastic shades (box shades) are not permitted. Only wooden or metal ones are allowed

פתחים (new)

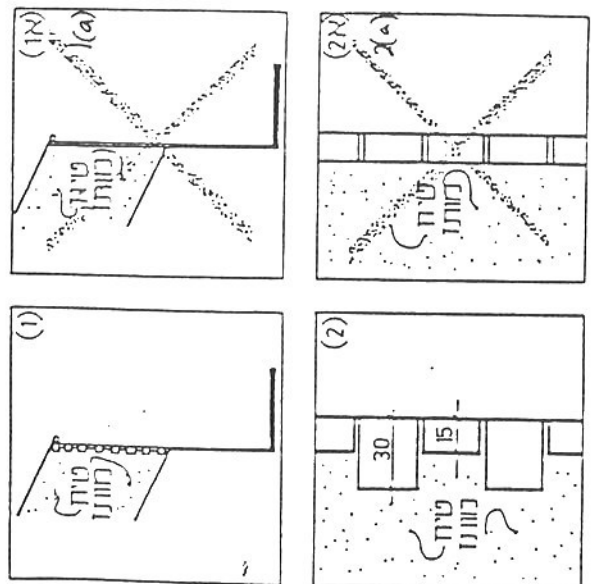
- (1) סידור האבנים מעל הפתחים בקשתות אוטוחות באמצעות דוכב ברוחב 8 ס"מ לפחות.
דוגמאות לאפשרויות לסידור אבנים, ראה בדוגמא מס' (1).
- (2) רוחב מקסימלי של הפתחים לא יעלה על 0.80 מטר.
- (3) המרחק בין הפתחים לא יפחת מ-40 ס"מ ראה דוגמא מס' (3).
- (4) בקשתות אבן הראש על ציר הפתח כבדוגמא מס' (4).
- ~~(5) חספי החלונות סאנז בעבוד מוטנה, מוטסס או תלטיש דק.~~
- (6) לא יותרו תריסי פלסטיק צתריסים יהיו סעץ או מתכת.

exposed edges

8. גמלונים גלויים

קיר האמור להיות קיר משותף או אינו מחצץ
 בית ובעונה אחת עם הבנין המצוי לו, יבנה
 קיר הגמלון כגמר אבן פנימה ובטוח משותף
 או מוטו בגודל האבן, כדרגמא (1), (2)
 לא כדרגמא (א'), (1'א').

- exposed party walls should be finished with
 stone along the corners and w/
 plaster in the shade of the stone
 see # 1, # 1(a), # 2, # 2(a)



גדרות נחצרות הבתים

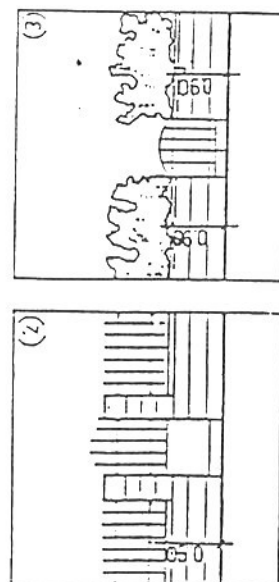
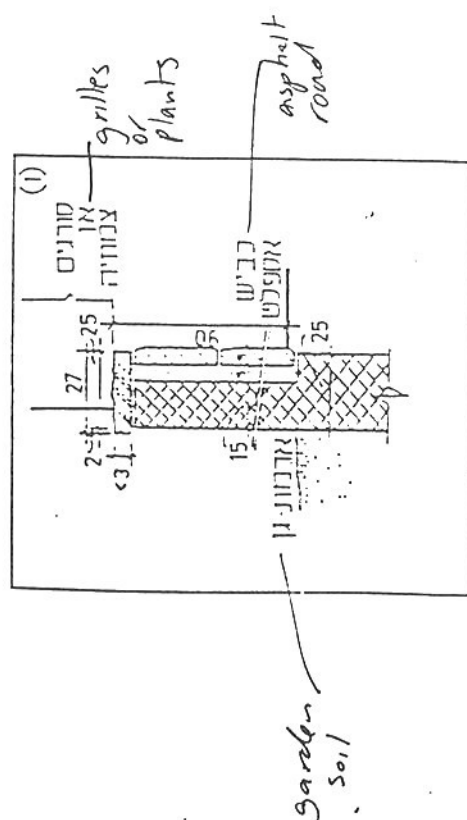
fences along the
residential yards

הגדרות חכמה מאכן טבעית בנמר תלטיש עם אכן הראש
(קוהינג) מאכן טבעית.
גובה חלק הגרר הזה יחיה 90 ס"מ כדורגמא (1).

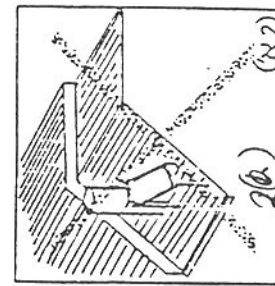
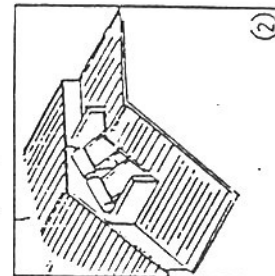
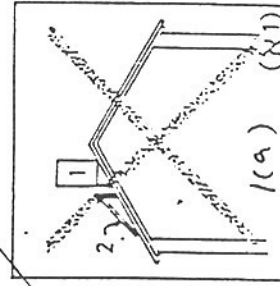
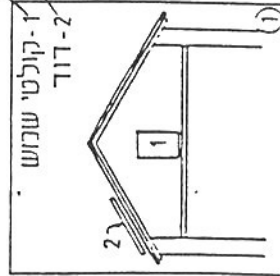
המחן הגדר לגובה יהיה מסורגים (כהתאם להוראות לגבי
גורמים מסורגים מסורתיים) או גדר חיה, כגדולתא (2) או (3).

- fences should be faced w/
natural stone and should
measure 90 cm. in height
(see #2)

- above the stone faced portion,
the fencing may consist of
either grilles or plants. (see #2,
#3)



solar panels
water tank



1. see # 1, # 1(a) for locate of panels and tank
2. see # 1, # 1(a) for ~~main~~ position of panels relative to roof slope
3. see # 2, # 2(a) for more options
4. pipes should be internal in new construction, and should be concentrated in existing structures.

roof fixtures -
solar systems

10. מתקנים על הגג

הקמת מערכת סולרית תלויה רק אם יתמלאו התנאים הבאים:

1. דרך הישג ו/או דרך המים יוסתרו מתחת לגג היעפים ויעדיין מקומם בחתך ובתכנית, כבדוגמא (1) ולא כבדוגמא (2).
2. קולט השמש יהיה צמודים למשטח גג היעפים ללא עמודי מתכת וקונסטרוקציות אחרות, כבדוגמא (1) ולא כבדוגמא (2).
3. במדה וכוונת שפועי הגג הכללי אינם מתאימים לשפוע הקולט ימצא פתרון טכני-עצובי לבטייה זו סיעורין בתכנית ובחזיתות, כבדוגמא (2) ולא כבדוגמא (1).
4. מיתרית הצנרת תהא פנימית ולא חיצונית בבניה החדשה. בבניה המקדית הצנרת תהא מרוכזת במקום אחד.

צינור ניקוז מי הגשם יהיה מהחומרים המפורטים בהוראות התכנית.

לא יאפשר "קולט שמש" בהוראות התכנית.

Appendix 7

Ratio of Open Space to Total Lot Area

Ratio of Open Space to Total Lot Area

lot no. ¹	lot size	existing open space in sq. m. ²	% of open space area from total lot area	required % of open space area from total lot area
1	162	9	6	20
2	162	22	14	20
3	85	4	5	20
4	85	5.4	6	20
5	85	1.4	2	20
6	85	1.4	2	20
7	85	42	49	20
8	85	42	49	20
9	75	0	0	20
10	65	26.5	41	15
11	72	14	19	20
12	130	3	2	20
13	130	18.5	14	20
14	130	16	12	20
15	260	39.5	15	20
16	130	16	12	20
17	130	25	19	20
18	130	76	59	20
19	130	78	60	20
20	416	68	16	20
21	260	152.5	59	20
22	108	41	38	20
23	162	10	6	20
24	190	10	5	20
25	180	18	10	20
26	70	8	11	15
169	60	0	0	10
171	24	0	0	0
170	42	0	0	0
28	105	4.5	4	20
48	36	13	36	0
29	30	4	13	0
30	180	20	11	20
32	50	15	3	10
31	40	5	13	0
33	80	9.5	12	20
34	80	2	3	20
35	76	16	21	20
36	209	22	11	20
37	100	2	2	20

¹ See Figure 18 for current lot numbers.

² The built area consists of both masonry and temporary construction.

lot no.	lot size	existing open space in sq. m.	% of open space area from total lot area	required % of open space area from total lot area
38	198	36	18	20
39	180	58	32	20
40	90	23	26	20
41	90	8	9	20
42	90	9	10	20
43	public	public	public	public
44	162	10	6	20
172	76	26.5	35	20
173	90	0	0	20
46	90	17.5	19	20
47	209	49	23	20

Appendix 8

Existing and Proposed # of Floors and Floor Area

Existing and Proposed # of Floors and Floor Area

lot no. ³	existing no. of floors	existing floor area in sq.m.		no. of floors allowed	floor area according to new guidelines in sq.m.
		1st floor	total		
1	3	153	459	3	388.5
2	75X1 + 25%X2	140	175	3	388.5
3	2	81	162	3	204
4	1	79.6	79.6	3	204
5	2	83.5	167	3	204
6	2	83.5	167	3	204
7	25%x1 + 75%x2	43	75	3	204
8	25%X1 + 75%X2	43	75	3	204
9	2	75	150	3	180
10	2	38.5	77	3	165.75
11	2	58	116	3	172.5
12	2	127	208	2	208
13	2	111.5	208	2	208
14	2	114	208	2	208
15	2	221.5	416	2	416
16	2	114	208	2	208
17	2	105	208	2	208
18	2	54	208	2	208
19	2	52	208	2	208
20	2	348	666	2	666
21	40%X1 + 60%X2	107.5	416	2	416
22	30%X1 + 70%X2	67	173	2	173
23	2	152	259	2	259
24	1	180	304	2	304
25	60%X1 + 40%X2	162	288	2	288
26	1	62	119	2	119
169	2	60	108	2	108
171	2	24	48	2	48
170	2	42	84	2	84
28	1	100.5	168	2	168
48	1	23	72	2	72
29	1	26	60	2	60
30	60%X1 + 40%X2	160	224	2	288
32	1	35	35	2	90
31	2	35	70	2	80
33	85%X1 + 15%X2	70.5	81	2	128
34	70%X1 + 30%X2	78	101	2	128
35	1	60	60	2	122
36	2	197	394	2	334
37	34%X1 + 66%X2	188	312	2	160
38	2	162	324	2	316

³ See Figure 18 for current lot numbers.

lot no. ⁹²	existing no. of floors	existing floor area in sq.m.		no. of floors allowed	floor area according to new guidelines
		1st floor	total		
39	1	122	122	2	288
40	1	67	67	2	144
41	1	82	82	2	144
42	50%X1 + 50%X2	81	122	2	144
43	public	public	public	2	public
44	75%X1 + 25%X2	152	190	2	259
172	1	49.5	49.5	2	122
173	2	90	180	2	144
46	75%X1 + 25%X2	72.5	91	2	144
47	1	160	160	2	334

⁹² See Figure 18 for current lot numbers.

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